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JUDGE EDMONDS.

AFTER all its denials of and scoffings at Spiritualism, the Press is beginning to find out that "there must be something in it;" and that "we are even now probably on the eve of a great discovery;" and a call is accordingly being made for it to be investigated by those "who are familiar with the methods of science and the laws of evidence." Very well! We desire nothing better, though the demand is a little out of date, seeing that it has been already investigated over and over again, in America, in England, and on the Continent, by men possessing the very qualifications now demanded; men eminent for their attainments in the mathematical and physical sciences, and for their skill in investigation of evidence; and whose conclusions, therefore, are confessedly deserving of respectful consideration.

We purpose from time to time to make our readers acquainted with these investigations;—they will see that objectors in this country are simply taking up (for the most part unconsciously) hypotheses that are obsolete, and theories that have been exploded; or are just denying already fully-demonstrated facts—that is, if we are to admit that *any* amount of evidence can demonstrate facts not hitherto within the range of common experience. Are we to attach any, and what credit to human testimony? That will be found a turning point in the controversy—unless indeed, every man, woman, and child, is to have Spiritualism demonstrated in his or her own personal experience. We are not, however, about now to enter on this question, we only suggest it, and recommend the student of Spiritualism to consult Robert Chambers's *Testimony: its posture in the Scientific World*; and if, after doing so, he is satisfied that the common-sense view of testimony there presented is the true one, let him fairly apply it to the subject of his investigation.

If there be any training which would specially qualify a man for the investigation of the phenomenal aspects of Spiritualism, we think it would pre-eminently be found in the higher branches

of legal practice, and more especially in the conduct of important judicial investigations;—the careful sifting of facts—the examination of witnesses—the weighing of evidence—the close and laborious attention, even to minute details—and the sense of grave responsibilities which these require, are all calculated to develop in the highest degree that keen and patient observation, that close and cautious reasoning, and that sound judgment so advantageous in the investigation of any subject, and in none more so than in that of the outward phases of Spiritualism. It will be seen that the subject of our sketch, in addition to great natural ability, has entered upon and pursued his investigations of Spiritualism with all the advantages of culture and training derived from a long and eminent legal and judicial career. For the facts here presented we are chiefly indebted to the *United States Monthly Law Magazine*, to the *Shekinah*, an American Quarterly, edited by Professor Brittan, and to the *Introduction* to Judge Edmonds's large work on *Spiritualism*.

Judge Edmonds was born in Hudson, U. S., in 1799. He received a college education, and in his eighteenth year entered upon the study of the law. In 1819, he entered the office of Martin Van Buren, the ex-president, and in 1820, commenced practice in his native town. At the age of nineteen, we find him also a lieutenant in the militia. He held various commissions in the service for about fifteen years, when he obtained the command of his regiment; but this office he resigned in 1828, on being appointed Recorder of Hudson. At an early age he took an active part in politics, and in 1830, the democrats of Columbia elected him to the Assembly, of which body he soon became a leading and influential member. In 1831 he was elected to the State Senate, receiving in his district an unprecedented large majority of votes. His industry and energy in the Legislature soon became conspicuous. In a "portrait" drawn of him by a political opponent, during the first year of his service in that body, it was said of him:—

His legal acquirements are good, and, from the industry which he exhibits in the business of legislation, it may be safely judged, that when more advanced in years, he will be eminent in his profession. He speaks with fluency and correctness, and there is a clearness in his language and a candour in his statements, which cause him to be listened to with attention. He was formerly the editor of a newspaper in Hudson, and a violent and determined politician. But, from his present course, it would be supposed that he had tempered his strong feelings, and as the heyday of his youth passes away, his judgment will, no doubt, prevail entirely over his feelings. If this should be the case, and he do not lose his present praiseworthy industry, he must hereafter stand high among our distinguished men.

We are told that in the session referred to, the reports written by him would fill a volume of 600 pages. He was chairman of the committee on canals, and was one of a select committee who

reported in favour of abolishing imprisonment for debt; but no part of his conduct at this time attracted so much attention as his course with regard to the U. S. Bank. He believed that this institution was injurious to the business and prosperity of the State; when, however, some great capitalists proposed the establishment of a mammoth local bank as an antagonist to the U. S. Bank, he successfully opposed it, and instead, proposed a measure, which was carried, to interpose the credit of the State to sustain its interests. He also, in the teeth of a violent opposition, introduced, matured, and carried a measure for infusing a greater amount of coin into common circulation, by prohibiting the issue of bank notes under the denomination of five dollars. On the tariff laws he also took a decided stand in support of the report of Mr. Van Buren. This report was vehemently assailed by five or six of the strongest men in the Senate, and was defended by Mr. Edmonds alone. The contest lasted nearly a week, and resulted in the triumphant adoption of the report, maintaining the integrity of the Union against the nullification and secession doctrines of South Carolina. In the last year of his term, Mr. Edmonds was unanimously elected President of the Senate; and then at the close of his term, his health being very much impaired, he retired from the Senate, declining a re-election which was tendered to him. The most of the ensuing two years he spent in travelling to recruit his health. He accepted a commission from General Jackson to visit the Indian tribes on the borders of Lakes Huron and Superior, and was once encamped with over six thousand of the natives of the forest. Some of his letters contain a graphic, vivid, and interesting picture of that Indian life which is now fast disappearing.

In 1837, he removed to New York, where he resumed the practice of law, and almost immediately found himself in an extensive and profitable business. In 1843, he was appointed Inspector of the State Prison at Sing Sing. It was with much hesitation that he accepted this unthankful task. The labour it required was indeed Herculean. Scarcely any discipline was maintained in the prison, and the female prisoners had the entire control of the officers; hundreds of men were entirely idle, and the earnings were very far below the expenditure. But within eighteen months from Mr. Edmonds's appointment a great change was effected: the female prisoners were brought into subjection, a strict discipline was introduced and maintained throughout the prison, and the annual deficiency in the revenue was reduced to less than a tenth of its former sum.

This task, however, was easy in comparison with a reform of a different character which he sought to introduce. He found that for more than fifteen years the system of prison government

had been one purely of force; in the breast of the prisoner no sentiment was sought to be awakened but that of fear, and no duty exacted from him but that of implicit obedience. The whip was the only instrument of punishment; and a system of cruelty was engrafted on the penitentiary system revolting to humanity, and destructive to all hope of the prisoner's reformation. At the same time, the most experienced officers insisted that there was no other way in which order could be kept. A reform of this system was necessarily of slow progress; passion, prejudice, and selfishness combined to place obstacles in the way: nevertheless, Mr. Edmonds persevered, and when in 1845 he resigned the office of Inspector, his system was fully in action; it has been, with the greatest advantages, continued by his successors, and is now in general operation in the U. S. penitentiaries.

In 1845 Mr. Edmonds was appointed Circuit Judge of the First Judicial District, in preference to several able competitors for the office; in 1847, he was elected Judge of the Supreme Court; and was successively Associate Judge and Presiding Judge of the most important judicial district of the State—perhaps of the Union;—and finally, in 1851, took his seat in the Court of Appeals. This succession of offices brought before him the widest and most varied range of judicial duties. As Circuit Judge, he was plunged at once into a multitudinous sea of jury trials, presenting every variety of *nisi prius* trial, offering for his examination the most complicated and minute facts of mercantile contracts, the subtlest combinations of fraud and evasive ingenuity, and the dreariest and most appalling mysteries of crime. When relieved from jury trials, he was called to even heavier labours. A new code of procedure having been instituted, there were presented before him for daily decision important questions of practice, in which no assistance could be obtained from precedents, and no solution sought in the experience of lawyers or judges. Here, however, his quick perception, piercing investigation, and ready decision appeared to great advantage. The stranger who might be present in the court-room at any important trial at which the judge presided, would retire from it, we are persuaded, says a competent authority, “admiring the singular rapidity with which business is dispatched, and the calendar run through; the perspicuity which reaches, as if by intuition, the pith of the cases presented, and the ready ingenuity which dissolves a sophistry, or by a question anticipates a result. Though his decisions are delivered with the greatest promptness, they are masterly specimens, exhibiting all the elegance and perspicuity of the most elaborated legal judgments.” Though adverse to capital punishment, yet, when a strong feeling on this subject threatened a practical violation of the law, he knew how to act with firmness, and to awaken the

consciences of jurors, and to bring the laws of the land, in the most critical cases, into free execution.

In the discharge of his judicial duties his fearless and independent conduct remind us of our own Sir Matthew Hale. An extraordinary instance of this was presented at an anti-rent trial in 1845. The counsel employed had been engaged in the same case previously, and had then manifested no little combativeness. They displayed the same warmth before Judge Edmonds, and carried it so far as to come to blows in open Court. The offenders were gentlemen of high standing, and personal friends of the judge, and both at once apologized for their contempt of Court. But the judge, committed them both to prison, and adjourned his Court, with the remark, that it was not his fault that the course of public justice was thus interrupted. This event attracted much attention throughout the Union, and was noticed by our own Press as "evidence of advancing civilization in America."

This fearless independence has often caused him to war upon popular prejudices, and in no respect has that been more strikingly evinced than in the course he has pursued with regard to the spiritual manifestations. As a man of large and varied experience, and of great practical sagacity, with all the advantages of a long legal, legislative, and judicial training and experience, it would have been difficult to find a man more thoroughly competent to a full and searching investigation into the truth or falsehood of spiritual manifestations than Judge Edmonds. The Hon. N. P. Tallmadge, late U. S. Senator, and Governor of Wisconsin, says of him:—"I knew him as a man of finished classical education, a profound lawyer, astute in his investigations and in analysing testimony, unsurpassed in his legal opinions, and in the discharge of his high judicial duties;—and above all, I knew him to be a man of unimpeachable integrity, and the last to be duped by an imposture, or carried away by a delusion." It was his knowledge of and high respect for Judge Edmonds which first led Mr. Tallmadge to investigate Spiritualism; and which investigation resulted in his conviction of its truth, a result which we shall see was also arrived at by the subject of our present sketch.

Previous to 1851, he appears to have had no definite or settled notions in regard to a future life; indeed, he doubted whether there was any existence after the life on earth, and was as ready as any one to scoff at the spiritual intercourse which is now so manifest to him, as it is to many thousands, who, like him, had doubted, and like him, have investigated, that they might determine for themselves whether these things were so.

In November, 1850, his wife died. He was warmly attached to her, and they had lived together for more than thirty years. Her death affected him very much. He was at the time living

in the country, a short distance from New York, having no one about him but his servants, so that when he returned daily from his duties in town, he was alone, until he again, the next day, resumed his duties in Court. His mind at this time was much occupied with inquiries concerning the nature of death, and the condition after death, and the greater part of the night was frequently spent by him in reading and reflection on the subject. On one such occasion, as he was alone reading, about midnight, he distinctly heard the voice of his wife speaking a sentence to him. As he has himself described the incident, he started as if he had been shot. He sat up, and looked around him. His lamp was lighted, and the fire burning cheerfully in the grate, and he could see nothing unusual. He lay down again, persuading himself that it was a delusion of his imagination, produced by his grief and sleeplessness. But reason upon it as he would, the impression on his mind that it had been a reality continued and grew in strength daily. He, however, sturdily resisted that impression, and for many days studied and analyzed the operations of his mind, to ascertain if he could, why it was that this impression of reality continued so vigorously against the oft-repeated conclusion of his reason that it was a mere delusion.

From this point let the Judge speak for himself.

It was in January, 1851, that my attention was first called to the subject of "spiritual intercourse." I was at the time withdrawn from general society; I was labouring under great depression of spirits. I was occupying all my leisure in reading on the subject of death, and man's existence afterward. I had in the course of my life read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand, and was anxiously seeking to know if, after death, we should again meet with those whom we had loved here, and under what circumstances. I was invited by a friend to witness the "Rochester Knockings." I complied, more to oblige her and to while away a tedious hour. I thought a good deal on what I witnessed, and determined to investigate the matter, and find out what it was. If it was a deception or a delusion, I thought that I could detect it. For about four months I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomenon in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands on, on the subject, and especially all the professed "exposures of the humbug." I went from place to place, seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown—sometimes in the dark, and sometimes in the light—often with inveterate unbelievers, and more frequently with zealous believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever; and tried the patience of believers sorely by my scepticism, my captiousness, and my obdurate refusal to yield my belief. I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and yet were confirmed unbelievers. I could not imitate either of these parties, and refused to yield unless upon most irrefragable testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

Thus far the question I was investigating was, whether what I saw was produced by mere mortal means, or by some invisible unknown agency; in other words, whether it was a deception, an imposition, or what it professed to be, the product of some unknown, unseen cause. To detail what I witnessed would far exceed the limits of this communication, for my records of it for those four months alone fill at least one hundred and thirty closely-written pages. I will, however, mention a few things, which will give a general idea of that which characterized interviews, now numbering several hundred. Most of them have occurred in the presence of others besides myself. I have preserved their names in my records, but do not give them to the world, because I do not desire to subject them to the obloquy which seems, most strangely, to be visited upon all who look into the matter with any other feeling than a resolute and obstinate incredulity, whatever the evidence. But these considerations grow out of this fact:—1st, that I have thus very many witnesses, whom I can invoke to establish the truth of my statements; and, 2nd, that if I have been deluded, and have not seen and heard what I think I have, my delusion has been shared by many as shrewd, as intelligent, as honest, and as enlightened people as are to be found anywhere among us.

My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable, mode of communing. Of course I was on the look out for deception, and at first relied upon my senses and the conclusions which my reason might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances: the mediums walking the length of a suite of parlours, forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward several times; being heard near the top of a mahogany door, above where the medium could reach, and as if struck hard with a fist; being heard on the bottom of a car when travelling, on a railroad, and on the floor and the table, when seated at lunch, at an eating-house on the side of the road; being heard at different parts of the room, sometimes several feet distance from the medium, and where she could not reach—sometimes on the table, and immediately after on the floor, and then at different parts of the table, in rapid succession, enabling us to feel the vibration as well as hear the sounds; sometimes when the hands and feet of the medium were both firmly and carefully held by some one of the party, and sometimes on a table when no one touched it.

After depending upon my senses, as to these various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and of eight or ten intelligent, educated, shrewd persons, I examined the matter. We pursued our enquiries many days, and established to our satisfaction two things:—1st, that the sounds were not produced by the agency of any person present or near us; and, 2nd, that they were not forthcoming at our will and pleasure.

In the meantime another feature attracted my attention, and that was the "physical manifestations," as they are termed. Thus, I have known a pine table with four legs lifted bodily up from the floor, in the centre of a circle of six or eight persons, turned upside down and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlour, and then borne through the folding doors to the farther end of the front parlour,

and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and once, when all my strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs.

This is not a tithe—nay! not a hundredth part of what I have witnessed of the same character, but it is enough to show the general nature of what was before me.

Having thus, by a long series of patient enquiries, satisfied myself on this point, my next enquiry was, Whence comes the intelligence which there is behind it all? For that intelligence was a remarkable feature of the phenomenon.

Thus I have frequently known mental questions answered; that is, questions merely framed in the mind of the interrogator, and not revealed by him or known to others. Preparatory to meeting a circle, I have sat down alone in my room and carefully prepared a series of questions to be propounded and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when I knew that not a person present even knew that I had prepared questions, much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken to as if I had uttered them. Purposes which I have privily entertained have been publicly revealed; and I have once and again been admonished that my every thought was known to, and could be disclosed by, the intelligence which was thus manifesting itself.

I have heard the mediums use Greek, Latin, Spanish, and French words, when I knew they had no knowledge of any language but their own; and it is a fact which can be attested by many, that often there have been speaking and writing in foreign languages and unknown tongues by those who were unacquainted with either.

Still the question occurred—May not all this have been, by some mysterious operation, the mere reflex of the mind of some one present? The answer was, that facts were communicated which were unknown then, but afterwards found to be true; like this, for instance: when I was absent last winter in Central America, my friends in town heard of my whereabouts and of the state of my health seven times; and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So in my recent visit to the West, my whereabouts and my condition were told to a medium in this city while I was travelling on the railway between Cleveland and Toledo. So thoughts have been uttered on subjects not then in my mind, and utterly at variance with my own notions. This has often happened to me and to others, so as fully to establish the fact that it was not our minds that gave birth to or affected the communication.

His next inquiry was the important question *Cui bono?* He tells us:—

To that enquiry I have directed my earnest attention, devoting to the task for over two years all the leisure I could command, and increasing that leisure as far as I could by withdrawing myself from all my former recreations. I have gone from circle to circle, from medium to medium, seeking knowledge on the subject wherever I could obtain it, either from books or from observation, and bringing to bear upon it whatever of intelligence I have been gifted with by nature, sharpened and improved by over thirty years' practice at the bar, in the legislature, and on the bench.

For the conclusions to which this inquiry conducted him, we must refer the reader, as Mr. Edmonds has done, to his work on Spiritualism, not, however, without first quoting from him the following weighty sentences:—

There is (in Spiritualism) that which comforts the mourner, and binds up the broken-hearted; that which smoothes the passage to the grave, and robs death of its terrors; that which enlightens the Atheist, and cannot but reform the vicious; that which cheers and encourages the virtuous, amid all the trials and vicissitudes of life; and that which demonstrates to man his duty and his destiny, leaving it no longer vague and uncertain.

During these investigations, the Judge "found in his mind," as he expressed it, the impression of a scene in the spiritual world. The scene, the actors, the incidents, were all as vividly pictured in his mind as if he had perceived them by his outward senses. Subsequently, in the summer of 1851, he became more fully developed as a medium for visions, allegorical pictures, and direct communications from the spirit-world, written through his own hand; many of these will be found in the two volumes on Spiritualism which he has given to the world. In one of his letters he thus states his reasons for publishing his experience:—

I went into the investigation, originally thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong. Therefore, it is mainly that I give the result to the world. I say mainly, because there is another consideration which influences me, and that is the desire to extend to others a knowledge which I am conscious cannot but make them happier and better.

That his frank avowal and advocacy of Spiritualism would lead to all kinds of vituperation and calumny is only what might have been expected, and was what he was doubtless fully prepared for; "but," he says, "I find a compensation for the obloquy that is so freely heaped upon me by the ignorant, in the grateful outpouring of hearts which have by my means been relieved."

Of the exquisite pleasure which the Judge, with his kindly susceptibilities, must have derived from grateful calls "from strangers from all parts of the country," and from "letters which pour in upon me from all sections, and from persons whom I have never seen and never may see," we may form some idea, apart from his own declarations, on perusing the following extract from a letter stating his reasons for declining the office of Recorder of New York, one of the most important and responsible positions in the gift of the people, and for which he was nominated a few months ago:—

When I spoke of the good I could do as a motive for accepting the place, I had in my mind the cases, so frequent in our criminal courts, of innocence unjustly accused and often struck down because unfriended and unprotected; and I could easily imagine the gratification that would flow from being able to guard it in its hour of peril. But until I saw there was a possibility of being inducted into the office I did not look far enough to see the whole ground, and to become aware that in much the greater number of instances it would be my duty to condemn rather than relieve. It would be painful to me thus to sit in judgment on my fellow-men, and to condemn when I would far rather pity and forgive, and endeavour to reform.

When I now recal my past judicial career, where the administration of criminal justice was of rare, and not, as it would be here, of constant occurrence,

I find that the most vivid feeling I have is the painful recollection of the many cases in which I was called upon to condemn and to punish the erring.

I do not see how I could bear that again, and especially the greatly increased amount of it that would naturally flow from the peculiar jurisdiction of the court.

It is this consideration more than all others which has influenced me to decline this nomination.

When, on openly avowing himself a Spiritualist, the Judge was assailed by the most virulent suspicions and slanders, he resigned his office and retired to his private legal profession. Years have elapsed; he has quietly pursued his course, never for a moment, either in private or public, compromising his convictions on this subject; and now, the most popular and powerful political party in America nominates him for one of the highest offices in the State, with every prospect of an election and all the subsequent honours and emoluments; and "the press of New York, of all hues and shades in politics, applauds the nomination, lauds the individual, and deprecates his withdrawal." The simple noble words which we have quoted embody the kindly Christian feelings which have prompted him to decline this distinguished mark of the confidence and respect of his fellow-citizens, and they indicate the nobility of his character and the purity of his motives,—as his past career demonstrates his intellectual vigour and ability. When those who know no better, tell us that Spiritualism requires to be investigated by men competent to the task; we may, in proof that it *has received such investigation*, point to Judge Edmonds—not as a solitary instance, but as the type of a class of minds who have weighed its evidence in the balance of a deliberate well-informed judgment, and have *not* found it wanting.

Since this sketch was in type, we find, by a letter from the eminent subject of it, that he hopes to visit England with his daughter in May or June next. He could not have come at a time when his presence would be more welcome and useful to the cause of truth.

T. S.

SPIRITUALISTS VIEWED BY AN OUTSIDER.—"Perhaps attention has not been sufficiently drawn to the fact that the Rappists are after all but Swedenborgians. In his *Universal Theology*, that mighty philosopher—of whom the multitude remembers only the madness—declares that he 'has conversed with Apostles, departed Popes, Emperors, and Kings; with the late Reformers of the church, Luther, Calvin, and Melancthon, and with others from distant countries.'"—*New Quarterly Review*, No. 6.

[We think the *Reviewer* has put the boot on the wrong leg; the quotation proves *not* that Spiritualists (or "Rappists," in the elegant language of the *Reviewer*) are Swedenborgians, but that Swedenborg was a Spiritualist; as indeed is abundantly shown in his various works. See *British Spiritual Telegraph*, No. 1. Vol. IV.—ED.]

SPIRITUALISM AND THE PANTOMIMES.

WE have during the last few years seen Spiritualism in all sorts of society, from emperors and kings down to thievish wet-nurses at Hull. We have seen it under many circumstances; roughly handled in courts of justice, sneered at by men of letters, denied as impossible by the men of science, who demonstrate that it can't be true, and at last given to the devil by our friends of the pulpit. We had thought that there was no new outlet for it, and for the secret love or out-spoken hate with which it is associated in the public mind. Truth is ever stranger than fiction. What we could not imagine, with all that fund of imagination which is attributed to us, comes to pass in the most natural way, and we awake the day after boxing-day to find that we have got into the pantomimes! Were we a pill or a quack medicine, and which indeed some believe us to be, it would be the making of us, as there would of course be "a sensible resolve of 50,000 families" to take us in, and we should at once make our fortunes. But as we fear there is no chance of this, we will only record the curious fact that Spiritualism has in 1861 found itself in that special form of attractiveness, which makes a subject fit for the pantomimes. In by far the majority of the theatres, which perpetuate this fine old English institution, we are made a part of the fun. Churlish should we be not to make fun for the little folks at Christmas, and now-a-days there is so much excellent truth introduced throughout all that is intended for children, that it is sily found by the parents that they learn from it quite as much as the children. So probably it may be with the pantomimes, that what is put forward in apparent fun, though as we know in at least one notable instance, with the strongest knowledge of the truth of the whole subject, may be of service to those children of all ages, who could take such knowledge in no other way. In most of the pantomimes, the subject is treated with some decency and respect, though of course the necessities of burlesque are a little exacting. Even from them might our friend *Punch* learn a lesson of decency, and how to joke in a respectable way. Mr. Shirley Brooks, one of the *Punch* staff, shews the company he has been keeping by the tone he adopts, which is the less excusable in him since the two sons of his proprietor, and Mr. Leech and Mr. Dickens, junr., have witnessed the phenomena, which other members of the staff take the funny view of. A full account of their conviction has appeared in former numbers of the Magazine.

Mr. Shirley Brooks opens his extravaganza of *Timour the Tartar*, which is being played at the Olympic, with the following:

Oglou is lying on the carpet. By his side is *The Spiritual Magazine*, which has fallen from his hand. Agib appears at the grate of the gate.

Oglou enters into a conversation with Agib, in the course of which he says:—

Besides, to tell the truth—
 AGIB. What! when you have been
 Studying *The Spiritual Magazine*!

We rather applaud the joke, and consider that Mr. Oglou must have been no little confused by it. He shows his respect for Agib by asking:—

Divinest princeling, can you not divine?
 AGIB. Am I a spirit rapper?—no such fun—
 I'd have capsized his tables—every one.
 OGLOU. Such sport might have relieved our dinners tedium,
 But he goes the entire—and keeps no medium.

At the English Opera House, and the Princess's, and the Lyceum, at Drury Lane, and a host of others, the subject is produced, and tables and chairs and men are rapped, and moved and raised and floated about the stage to the great delight of the beholders. We found the laughter quite uproarious, and only thought in our editorial philosophy how little disposition to laughter there is when one or two little raps are heard in the middle of the night, or when the quondam laughers are alone. The Messrs. Evans and Dickens, it will be remembered, were in this non-laughing state, when, after the wonderful phenomena which they saw, they were asked to put out their hands to be grasped by a spirit-hand. *That* was a little too much for them.

The Drury Lane pantomime of *Peter Wilkins* is pointed and good. Peter finds himself in a mine, inhabited by kobolds or goblins, and presently—

[*Mysterious Music—Piano—Raps heard everywhere.*
 What sounds are those? don't frighten a poor chap!
 One who's so poor, he's hardly worth a rap.
 Are any spirits present? if so, say,
 And signify the same the usual way. (*Three distinct raps.*
 If I am intruding, per-raps you'll tell me so? [*One rap.*
 I'm getting used to them—one rap—that's no.
 If these are spirits that keep on so tappin',
 They're rappy ones, and I shall find more happen. [*Knocks louder.*
 Why these must be the knocking sprites I've heard of,
 And which, till now, I ne'er believed a word of.
 Somewhere about as Cornish legends tell,
 Lies a divining rod, which works a spell,
 If held in proper hands, and downwards settles,
 Above the spot where lie our precious metals,
 I don't know whether mine's the right temperament,
 But here's the rod—and now for the experiment,
 [*Holds the forked Hazel-rod over centre of stage.*
 I'll see what this brings forth—my mind runs crazily,
 This hazel-twig will solve the mystery "hazelly."

All this and a great deal more is amusing enough, and is a pleasant relief to the subject, and the more so, as it shows so plainly how deeply the public mind is imbued with it just now. It seems to be almost as widely spread as crinoline, or the volunteer movement.

One cannot see, however, the necessity for Mr. Novra's clumsy conjuring, in the midst of so many good pantomimes, and we see no reason why he should not take office at one of the minor theatres in some congenial character.

At Paris, too, our lively neighbours are shewing their uneasiness about the phenomena, by introducing them into the theatres, and also into *Figaro*. Mr. Squire is the hero whom they delight to honour, and thus to chronicle their wonderment at the manifestations which occur in his presence.

REYNOLDS' WEEKLY NEWSPAPER.

WE have had occasion in past numbers to include in our elegant extracts from the Press some clippings from the above paper, which were more than ordinarily loud and offensive in their tone. Fraud and imposture of the basest kind, and from the basest motives only, could be at the bottom of the assertions of Spiritualists; and all mediums were rogues and vagabonds, and the treadmill too good for them. Even a gentleman, who happened to be present when Mr. Reynolds was making his first investigations, was described as one-eyed, and another, as of repulsive appearance, and dressed in seedy clothes. This was the philosophical style of thought into which Mr. Reynolds rambled in his broad sheet, and essayed from his high pulpit to teach his neighbours how to deal with the great subject of Spiritualism. Almost another Novra, he was clever enough too, to find out how the manifestations were made, and he told us of his great discovery of the hole in the floor through which he saw the light shining, and through which it was so easy to push the necessary springs and machinery. Mr. Novra's formal report to his patron, Mr. Kennard, was that the medium had either a monkey or a little child concealed under her clothes. But Mr. Reynolds, and his correspondents, were reasonable enough to say that they would believe only when Mr. Home could be seen flying in daylight at Charing Cross, or when a table was raised to the ceiling of St. Martin's Hall. A Mr. Green, a Baptist minister, wrote specially to thank Mr. Reynolds for setting the world right about the matter, and Mr. Reynolds then published a defiant challenge to the Spiritual-

ists to convince him. Now, had it rested with us, we should have left him where he was, till he was satisfied to be a more humble learner, for we do not approve of that attitude, as showing a teachable tendency. Suddenly, however, the subject dropped out of his paper. So suddenly that one could hardly help feeling that something untoward had happened. Could it have been that Mr. Home had been taking the required flight from the central point of the modern Babylon, or had the mahogany really been disporting itself amidst the charred remains of St. Martin's? No. It was simply that a lady, who had seen the challenge, went to the house of Mr. Reynolds and there satisfied him, and a chosen circle of his friends, that the phenomena of Spiritualism are true, and that he had been unjustly vilifying and denying them.

Nearly all in the ranks of the Spiritualists have been in the position of once denying the facts, and of afterwards finding out their mistake; and they have done all in their power to repair the consequences to others of their denial, by boldly coming forward to assert the truth. But with newspaper editors a different law prevails. Unfortunately, Mr. Reynolds is not the only one, who keeps his own counsel after he is convinced, though he had been so loud tongued against it before. This is one of the misfortunes of the subject, and which we have frequently had occasion to notice in the Magazine, that the moment a Press man becomes a convert, he becomes silent, because he dare not avow his belief in so unfashionable a truth. We have no personal quarrel with Mr. Reynolds for this, but we bring such a fact before our readers, because it shows the present position of the subject and the difficulty which we have to surmount. If Mr. Reynolds now avows his belief, he will only be ridiculed and jeered at by the rest of the pack to which he so recently contributed his musical voice. It seems to be a necessity of journalism that it should know everything, and never own to a mistake. The *Times*, which was so easily taken in by Bly's fraudulent manifestations, was at once notified of the fact by more than one correspondent, but of course it preferred that the public should believe a falsehood than that the infallible editor should confess that he had been hoaxed. Bly has since been highly amused at the ease with which the *Times* took his stale bait, but which was at once detected, when he tried to play it off on the Spiritualists.

DR. GULLY'S FACTS.

DR. GULLY's letter to the *Star* has been too long delayed, but we have pleasure in now presenting it as one of the most important testimonies to Spiritualism which we have had to publish. The scientific attainments of Dr. Gully, and his high character in his profession, and amongst as large a circle as any physician of the day, make it a duty to place his letter on record. It will be an all-sufficient answer to those who ask for the report of a scientific investigator. Since the date of the letter, Dr. Gully has had other and more private opportunities of satisfying himself as to the facts which are now, not only a settled conviction with him, but have led him to enlarge his inquiry as to what they prove. We mentioned in a former number that when for the first time a philosophic friend heard a spirit-knock, he said, "There goes Theodore Parker's philosophy!" Dr. Gully sees already the immense value of his new acquisition, and believes, that by these investigations we shall arrive at a solution of what is the essential character of thought. This may or may not be realized, but at all events it is of advantage to know, that to some minds the foolish question of *cui bono* is so easily settled. This question is always asked at the beginning instead of at the end of an inquiry. To us the existence of a fact renders unnecessary any such question about it. One of the despised raps upsets all the negative philosophy of the *Westminster Review*, and resolves the scientific denial of the miraculous in the Bible, which forms the staple of the new school of thought in the Church of England, as represented by the Oxford essays.

SIR,—In Mr. Coleman's letter of the 11th inst. he gives his opinion that the gentlemen who were present at the meetings recorded in the *Cornhill Magazine*, under the head of "Stranger than Fiction," should confirm or confute the statements made in that article. I was one of the persons present at the evening meeting. The other gentlemen were a solicitor in extensive practice, and two well-known writers of solid instructive works—not writers of fiction—who, by-the-bye, appear to be so used to inventing that they cannot believe that any one can possibly be employed in stating facts. It will be seen that the joke about "fools of fashion" does not apply to the gentlemen alluded to, but that we were all workers in callings in which matters of fact, and not of fancy, especially come under observation. Further, it may be useful to some persons to know that we were neither asleep, nor intoxicated, nor even excited. We were complete masters of our senses; and I submit that their evidence is worth a thousand conjectures and explanations made by those who were

not present. Scores of times I have been much more agitated and excited in investigating a patient's case, than I was in observing what occurred at the evening meeting in question.

With this state of senses at the time, and revolving the occurrences in my mind again and again, since that time, I can state with the greatest positiveness that the record made in the article, "Stranger than Fiction," is, in every particular, correct; that the phenomena therein related actually took place in the evening meeting; and, moreover, that no trick, machinery, sleight-of-hand, or other artistic contrivance produced what we heard and beheld. I am quite as convinced of this last as I am of the facts themselves.

Only consider that here is a man, between ten and eleven stone in weight, floating about the room for many minutes—in the tomb-like silence which prevailed, broken only by his voice coming from different quarters of the room, according to his then position—is it probable, is it possible, that any machinery could be devised—not to speak of its being set up and previously made ready in a room, which was fixed upon as the place of meeting only five minutes before we entered it—capable of carrying such a weight about without the slightest sound of any description? Or suppose, as has been suggested, that he bestrode an inflated balloon, could a balloon have been introduced inflated large enough to hold in mid-air such a weight? Or could it have been inflated with hydrogen gas without being detected by ears, eyes, or nose?

It seems to me a much stronger sign of credulity to believe either of these suggestions, with our present knowledge, than to adopt the wildest statements or dreams of what is called Spiritualism. Let it be remembered, moreover, that the room was, for a good part of the evening, in a blaze of light, in which no balloon or other machine sufficient for the supposed purpose could be introduced; or, if already introduced, could remain unobserved; and that, even when the room was comparatively darkened, light streamed through the window from a distant gas-lamp outside, between which gas-lamp and our eyes Mr. Home's form passed, so that we distinctly perceived its trunk and limbs; and most assuredly there was no balloon near him, nor any machinery attached to him. His foot once touched my head when he was floating above.

Then the accordion music. I distinctly saw the instrument moving, and heard it playing when held only at one end, again and again. I held it myself for a short time, and had good reason to know that it was vehemently pulled at the other end, and not by Mr. Home's toes, as has been wisely surmised, unless that gentleman has legs three yards long, with toes at the end of

them quite as marvellous as any legion of spirits. For, be it stated, that such music as we heard was no ordinary strain; it was grand at times, at others pathetic, at others distant and long-drawn, to a degree which no one can imagine who has not heard it. I have heard Blagrove repeatedly, but it is no libel on that master of the instrument to say that he never did produce such exquisite distant and echo notes as those which delighted our ears. The instrument played, too, at distant parts of the room, many yards away from Mr. Home, and from all of us. I believe I am stating a fact when I say that not one person in that room could play the accordion at all. Mr. Home cannot play a note upon it.

To one whose external senses have witnessed these things, it is hard to increase the insufficiency of those attempted explanations which assert the use of tricks and machinery. As I said before, it requires much more credulity to believe such explanations than to swallow all the ghost stories that ever were related. I may add that the writer in the *Cornhill Magazine* omits to mention several curious phenomena which were witnessed that evening. Here is one of them. A distinguished *littérateur*, who was present, asked the supposed spirit of his father, whether he would play his favourite ballad for us, and, addressing us, he added—"The accordion was not invented at the time of my father's death, so I cannot conceive how it will be effected; but if his favourite air is not played, I pledge myself to tell you so."

Almost immediately the flute notes of the accordion (which was upon the floor) played through "Ye banks and braes of Bonnie Doon," which the gentleman alluded to assured us was his father's favourite air, whilst the flute was his father's favourite instrument. He then asked for another favourite air of his father's, "which was not Scotch," and "The last Rose of Summer" was played in the same note. This, the gentleman told us, was the air to which he had alluded.

I have thus borne testimony to the truthfulness of the facts related by the writer in the *Cornhill Magazine*, whom I recognise as having been my neighbour during the meeting. And I have endeavoured to show that, as regards the principal and most wonderful phenomena, there could have been no contrivance by trick or machinery adequate to produce or account for their existence. How, then, were they produced? I know not; and I believe that we are very—very far from having accumulated facts enough upon which to frame any laws or build any theory regarding the agent at work in their production. Intelligent phenomena, such as the music played at request, point to intelligent agents; and spiritual bodies that have quitted fleshly bodies may be at work. I, for one, wish that it were proved to

be so; for a more solemn discovery than that of a means of communication between embodied and disembodied sentient beings cannot be imagined. It giddies the brain to think of the possible result of such a discovery. But, whilst I obstinately stand up for the integrity of my senses during my observation of the wonders above related, my inner senses cannot but observe many gaps that must be filled up before the bridge between the spiritual body's life here in the flesh, and its life elsewhere out of the flesh, can be finished. Meantime the facts must be patiently and honestly accumulated, and enthusiasm must be banished from the minds of the enquirers. And as regards the denials, and abuses, and jests of the non-enquirers, let it be remembered that scurillity and laughter never discovered or disproved anything whatever in the world's history.

Respecting the purely physical phenomena, such as the raising of weights whether of human bodies or tables, it *may be* that we are on the verge of discovering some physical force hitherto undreamed of; who shall say that we know all the powers of nature? Here, too, dispassionate inquiry must go on, regardless of the noise outside; regardless, too, of the ignorant and malicious prejudice which would blast the reputation of those who enquire in a direction opposite to that prejudice.

Enquirers, unlike routine people, must be prepared to rough it among their fellow-creatures. And I suppose that I, for having asserted that I have five senses as yet unimpaired, and for having testified to what the majority disbelieve, shall come in for my share of pity or abuse. Let it be so, if it helps on a truthful search.—I am, sir, yours faithfully,

J. M. GULLY, M.D.

Malvern, Oct. 14.

SOME MANIFESTATIONS AT BOSTON, U.S.

THE following account has been sent to us by an English friend, settled in America, who is one of the eminent writers and preachers there, and whose name would command the widest respect. It was agreed between him and a literary friend of his, who was also present at the *séance*, that they should each write to us an independent account of what passed on that evening, and they have done so. The two accounts are so far identical that it would be a waste of space to insert both, and we have, therefore, selected the following:—

Boston, U.S., Dec. 24th, 1860

DEAR SIR,—I wish to send you an account of some spiritual manifestations, which I have lately witnessed, and which, indeed, have been the only

experiences of the kind, which I have had since I saw you in London last June. As you know, I have been long absent from this city, sojourning in France and Italy for four years. On my return here, I found that among my immediate friends, Spiritualism was regarded as a something dead, extinct, vanished. But the only reason which my informants could give for their belief, was that they had not heard the subject mentioned for a year or two. However, I asked them, and they smiled when I did so, whether the northern lights would become incredible by not being talked about. Through a friend, whose name and judgment are a sufficient guarantee for whatever he may choose to vouch, I heard lately of a medium, whom I had never known before. That medium is a young fragile woman. Last Tuesday evening, she came to my house. I had some friends to meet her. Altogether for the *séance*, we were eight in number. It was explained to us, that the medium would pass into a state of trance, and that the room would have to be darkened. "Oh," says some sceptic, "A dark room! That is enough for me." Perhaps so; and perhaps also it would be enough for me equally, if it were insisted that mediumship was impossible in the dark, and possible only in a room all a blaze with light. But before we advance further, I will ask this sceptic, *why is it that an iron ball will retain heat in the dark longer than in the light?* And perhaps in ascertaining that he may learn something, which may help in the inquiry why Spiritual mediumship is sometimes stronger or more effective when the light is excluded.

There were ranged on a table, about two feet behind the medium, the articles which it was understood would be in requisition during the evening. About the placing of the articles, there was no mystery made, nor was any jugglery possible, in connection with the manner, in which they were disposed. We sat round a table; and after a little singing the medium passed into a state, apparently of trance. The expression of her face was much changed, was much refined and beautified. The last light was extinguished. All round the table, we held one another's hands, except the medium, and she instead of holding my hand, laid her hand upon mine, drawing her hand along it, as though for some mesmeric purpose. Her other hand was placed similarly on the hand of one of my friends, who sat on the other side of her.

For persons hard of belief, I would remark, that if darkness be unfavourable, in some respects, for detecting imposture, it is also very unfavourable in a strange place, for the operations of one who would cheat. I wish it too, to be fully understood, that throughout all the wonders which happened, we had full knowledge of each other's hands every moment. Several times when the phenomena were most remarkable, I said to my friends, "Now are we all sure, that we, every one, have charge of the hands which we ought to be holding?" And the answer was, "Yes, we are all satisfied."

A bell was carried round the room, ringing, was rung over our heads, and was placed against my cheek. A guitar was played upon, as it was carried about the room. It was laid on our heads and played upon. It was whirled over our heads so rapidly, that we felt the wind of it, as it went round and round. It was rapped on the heads of five or six persons, it was rattled among the glasses of the chandelier, it was struck on the floor and thrown on to the table—and all this, as it seemed, in a moment. The quick, versatile movement of the instrument, I can liken to nothing so much as to the darting of a fly to and fro.

A glass of water was placed to my lips, in the neatest manner possible, and I drank from it. And it was carried round to the lips of other persons at the table. A tambourine was beaten as it was borne about the room. It was struck on our heads; and it was shaken above us with great force. A horn was blown, and made a noise almost terrific. With several of us a sheet of paper was spread over the face, and through it we felt distinctly the pressure of a hand. A hand without anything intervening was placed on my head. It was a large hand. And it grasped my head firmly, and shook it. It took hold of a lock of hair over my forehead and pulled it. That these things were not done by persons of flesh and blood, I know thoroughly well.

I have an acquaintance, who was wont to be a very fierce and bitter opponent of Spiritualism. He used to account mediumship as an imposture—a transparent and a gross imposture—a most cunning imposture, and also a most simple kind

of imposture. Now, lately he said to me, "Blowing a horn, playing a guitar! What is the good of that?"

I answered him—"My friend, I did not say, there was any good in it. I merely said there was a fact in it, and that fact, the operation of a spirit. And if you think that to be nothing; why, then you must think very differently now from what you did when the mere supposition that a spirit might rap on the table, used to make you foam with excitement, as you remember."

"Ah, well," he said, "but what now do you think is the use of it? And why cannot it be done anywhere by anybody? And if spirits can do such things as you say, why can they not tell us something useful, whether there is going to be a war—"

"And perhaps you would add," I replied, "How to square the circle, how to be infallible as to latitude and longitude at sea, and how to find the philosopher's stone. But my friend, it may be that many a spirit is less intelligent than you yourself are. For when you think of it, what a way to wisdom that would be, for a spirit to become omniscient with merely slipping off his overcoat of flesh."

"But—but—but why do they not teach us something—some of them? And is it not true, that they often tell lies? And, in fact, somehow I can make nothing out of it."

To this I answered, "That is very probable! and no great wonder. And by the way of mediumship, as to spirits telling falsehoods, as you suppose they do sometimes—why that would show at least that there are lying spirits. And that thing made certain to you as a fact, would be a matter of more importance, infinitely than the discovery of twenty new comets. And now as to a spirit blowing a horn or beating a tambourine—you think it is nothing. But for ~~myself~~ I think that it implies a spirit present who is the actor—that it proves ~~its~~ under certain circumstances, spirits have power over matter—and that it ~~says~~ many subjects for the most serious consideration of the theologian, the moralist, and the man of science.—I am, yours truly,

W. M.

AN EVENING WITH MR. HOME.

SEVEN of us were present in a large drawing-room, lighted by a good fire and three gas-burners. Gentle raps were heard on various parts of the table and under the hands of the sitters. My chair began to tremble—the chair of each sitter vibrated, producing the sensation of a steam vessel in rough weather. Two of the sitters wished it to cease, as it brought on a feeling of sickness. The table then began to vibrate something like a jelly. A heavy accordion was held by Mr. Home with both hands, by the rim, and towards the ground, and a few discordant sounds came out. He then held it with only one hand, placing his other on the table, and it commenced a cheerful air. I asked that we might have "Ye Banks and Braes of Bonnie Doon"—the first line of it only was played. The accordion was then taken by one of our friends who had never been present at any manifestations, and in his hands it was forcibly pulled, and several chords played—in my hand also the same was done; but the weight of the instrument made the holding of it painful to me. We then began to be touched; and I felt a soft body passing

across my knees. I placed one of my hands under the rim of the table, and a gentle and repeated pressure was felt by me on the inside of my fingers. All present were touched in various ways. A small hand-bell on the table was placed on the pedestal ridge by Mr. Home; while all hands were on the table, the bell was carried and pressed against the knees of the gentlemen south of the table; he put his hand down, and the bell was placed in his hand; it then passed to the lady on the west, and was secured by her; it then went outside our chairs, still ringing; passed in again, and then seemed to fly round the table in front of our knees, touching first one, and then another: our chairs then commenced again to shake, and a new power seemed to be present. The accordion was played with force—the raps were very loud. A gentleman and I wishing our hands to be grasped by a spirit, placed our handkerchiefs over our hands, in a single fold. Shortly, the handkerchief was taken off by what seemed to me like air fingers—so gentle, so soft. It was carried to the gentleman opposite, and by him received and handed to me; the other was restored to the owner *tied* into a curious knot. All other hands were on the table during the whole of the time. Two of the three gas-lights were now put out—and the fire burning brightly, gave a subdued light in the room. Mr. Home then became cataleptic in his hands and arms: he was raised from his seat till he stood upright, and then he rose vertically till he was a foot above the floor—his head level with the chandelier—this was repeated twice, but he did not rise higher. On sitting down again, the tablecloth was several times raised up in different parts of the table, and I, with others, placed my hand on the substance which so raised it, and to my sense of feeling, it was as if a plastic hand and fingers touched mine, yielding to my pressure. During our conversations, approval or disapproval of some things said were given by energetic concussions. The loudest affirmatives were when it was said these manifestations were by God's permission, to prove the continued existence of our relatives, and of our immortality; also that we could not be alone, as there were ever about us, unseen active intelligences, who saw our actions, heard our words, and discerned our thoughts. The sitting was brought to a close by the words—"We can do no more: God bless you."

The lady who was with me had laughed and wondered at my foolishness for these several years past for believing in spirit-power manifestations; but now, wonder, joyousness, and belief took possession of her, and the candid avowal of her conviction, and the consequences to certain materialistic members of her family, seemed to be producing a powerful effect upon her mind.

What is the use of spirit descending to the level of our edu-

cational obtuseness, and producing the class of phenomena detailed in this rough sketch? The question is answered by my giving a portion of a letter received on the 6th of this month from one of our literary celebrities, whose name has not yet been prominently before the public in connection with spirit manifestations. Having, as a new year's present, sent on the 1st to the editors of the daily and weekly newspapers and magazines a printed letter on spirit-manifestations, I had a reply from one of the editors, who says:—

"I *know* all you have stated, and more—I have seen and felt all you have stated, and more. I believe I am no 'fool'—I am sure I am no 'rogue.' To me the belief has been an unspeakable comfort, thoroughly taking me away from that materialism into which I had crept: and I believe *that* to be the main purpose of spiritual teaching, and the reason why the great principle is developed in our time."

I have had the same testimony given to me by many others. In the light of such knowledge, we can afford to hear the thoughtless scoff of the "foolishness of spirit-manifestations" as the apostles of old had to hear the sneering taunt of the "foolishness of preaching."

JOHN JONES.

Basinghall Street, 14th January, 1861.

DR. BAYLEY ON SPIRITUALISM.

ON Sunday, January 13th, Dr. Bayley, the minister of the New Jerusalem Church, Argyle Square, London, preached a sermon on "The Nature of True Spiritualism," selecting as his text Isaiah viii., 19 and 20.

"Nothing," said the preacher, "can be more useful than Spiritualism rightly understood, for it is the bringing the sphere of God down within the activities of men. In the early states of the world it was the privilege of men in their state of innocence to see the celestial beings with whom they were conjoined. The Spirit-world is the inner world of Nature; the inhabitants of that world, both heavenly and otherwise, are in near consociation with the inhabitants of this. The materialistic philosophy of the last century had become so diffused over all parts of the world where the Christian religion was accepted, that they had sunk for the most part into an entire negation of spiritual realities: ministering angels and evil spirits had become to them almost nonentities; and when facts showed that the so-called dead were really alive in the upper world, they knew not what to make of it.

"That it is a fact that we are in connection with the spiritual world the sacred Scriptures abundantly demonstrate. In Jacob's vision, the ladder seen by the patriarch represented, in the various steps of which it was constituted, a series of degrees of being, stretching from heaven to earth with the Lord at the top. The opening of the eyes of the prophet's servant, so that he saw 'horses of fire and chariots of fire round about Elisha,' for his protection, was another instance in illustration of the text—'Are they not all ministering spirits?' There were guardian-angels appointed to watch over each of us. The law of the union of like with like in the physical world had its counterpart in the moral world: men

were associated with spirits by the law of similarity of their inner natures—hence suggestions, which in common speech were said to come into a man's head, were, in reality, infused into his mind by the spirits with whom he was consociated. Men's nature, their several qualities and powers, both good and evil, were intensified in the spirit-world; but in the Divine mercy both men and spirits were unconscious of their mutual association; this curtain of unconsciousness was a protection to men against the malice and power of evil spirits. This merciful law was perilled by every man who unbidden sought to thrust himself into connexion with familiar spirits, against intercourse with whom, and against every mode of interrogating the dead, the most express laws were given and repeated to the people of Israel. But it might be asked, 'May not a person seek intercourse with spirits without interrogating the hells, or seeking communication with evil spirits?' This was, in effect, the question put by Dives, and the answer given was, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'* It was contrary to Divine order; therefore, under no circumstances, nor for any purpose, was it permitted: the danger is so great that it would be ruinous. The similarity of modern manifestations—through mediums, tables, rappings—to those described in the text was very apparent: there was peeping and muttering, groping and indistinctness—not clear pronunciation and intelligible speech;† and, as in the case of the spirit who appeared to Samuel, the spirits were all pretenders, and assumed a false personality. No right communications ever came from seeking. Was there, then, no orderly means by which conjunction with the spirit-world could be effected? Yes—the Divine Word—the Bible, is the appointed mode of conjunction by which the Lord himself communes with his creatures; and if they did not at once fully understand the Word, let them practise that which they did understand, and all further spiritual help and enlightenment that they needed would be given to them."

We have only one or two remarks to make in reply to some of the foregoing statements. First, with regard to the alleged danger of spiritual intercourse—were the danger to the full as great as Dr. Bayley represents, the objection would still be insufficient. We have only to take up a newspaper to be convinced that it is very dangerous to hold intercourse with men in the natural world—that there are here plenty of spirits who lie, and cheat, and rob, and murder. Even in "respectable society" in "the Church," and among its ministers, there are many who pretend to be what they are not; with whom, for instance, charity is often on the lip while bitterness is in the heart. Are we, therefore, to abandon society, to abandon religion, to shut out all human intercourse? God forbid! The prosecution of natural science is, we know, attended with danger, sometimes, with destruction; are we therefore to abandon it? Is the knowledge of spiritual things less important, less noble than of material things? And is the fear of danger the most noble and heroic virtue that Christianity has enshrined? Beside, if Dr. Bayley's postulate is true—that spirits associate only with

* There are some now, as in all time, of whom it would seem this might be truly said; but to interpret the passage as of universal application, would be to interpret it in a way contrary to facts, for many who would not hear Moses and the prophets have been persuaded by the so-called dead manifesting to them their living presence.

† What will our writing and speaking mediums say to this?

their like; then, to false and malignant men alone is there any danger from false and malignant spirits; those who earnestly seek truth and goodness do not incur it. From long and somewhat extensive acquaintance with mediums and circles, we can aver that the "danger" of which Dr. Bayley and others talk so glibly, exists in their imagination, rather than in fact. We have seen little of it, while of the good that Spiritualism has effected we have seen much. There are, indeed, weak foolish persons who would follow the *dicta* of almost any spirit in or out of the natural body, rather than think for themselves, or follow the plain teachings of the New Testament: and to such, Spiritualism or any other *ism* may be dangerous.

With regard to the Old Testament prohibition of spiritual intercourse, will Dr. Bayley assert that all which was prohibited to Jews under the old dispensation is prohibited to Christians under the new? We are sure he will not be so unwise; and yet there was not in his sermon a single argument given, or a single text quoted to show that this prohibition remains in force and is applicable to the Christian world; and if it were, then the penalty should also be enforced—being of equal authority—and all mediums should be put to death; and Swedenborg, who was a medium, by his own declaration, for near a quarter of a century, should have been the first victim in modern times. When we find that Christ himself conversed with the spirits of the dead—even with Moses, the promulgator of this law of prohibition to the Jews, we need seek for it no higher sanction—no farther proof that in itself, it is not contrary to the Divine will. It may, however, be naturally asked, why then was it prohibited to the Jews? Dr. Bayley, as a theologian, must know that the mission of the Jews was to proclaim the unity of God against an *all* surrounding idolatry, that this idolatry consisted, at least for the most part, in the apotheosis and worship of the spirits of the dead, and that this again had its root in a perverted intercourse with the spirit-world. That was the great danger and temptation of the ancient world, and it constituted a justification of the prohibitions to the Jews in the Mosaic code; especially, as by the same code, another mode of obtaining spiritual responses, as we understood Dr. Bayley to assert—that of the Urim and Thummim was appointed. But the danger and temptation of the Christian world is not to worship a multitude of gods, but to deny God and a spiritual world altogether. Hence, a practice which, in its ancient form, was subversive of true religion, may now be made, and is made to subserve its highest interests by destroying that negation of spiritual realities which Dr. Bayley most truly tells us had begun to prevail in all parts of the Christian world; and hence the inapplicability of his statement that the Bible is

the only appointed mode of conjunction with the spiritual world; for, before it can become effective to this end it must be believed, and this belief has lapsed wherever the materialistic philosophy of the last century has established itself. The "negation of all spiritual realities" has co-existed with the circulation and preaching of the Word; Christianity has not even held its own in Christendom. Men have to be convinced of the truth of "spiritual realities" ere they can accept the Bible and Christianity. This is the work that Spiritualism is doing on the broadest scale, and we know of no other agency equal to the task. Let Christians then—whether of the old church, or of the New Church, or of no church—take heed, lest in opposing it they unwittingly aid that "materialistic philosophy" which is one of the deadliest foes with which the Christianity of this, or of any century can have to contend.

S.

THE COCK-LANE GHOST.

THE numerous and somewhat elaborate theories presented to explain away the spiritual nature of apparitions is, at least, a proof of the pretty general conviction that, notwithstanding the real or assumed levity in which they are usually spoken of, the narratives we have of them are not to be regarded as *all* imposture. That cry is almost certain to be raised whenever any specific case is referred to, and, especially, if any particular incident admits of this explanation, it is at once assumed to cover the whole case, though it may throw no light on any of its essential facts, and may show still more clearly that they are quite inexplicable on any such hypothesis.

Ask any ordinarily well-informed person to name the most notorious instance of imposture in this line, and, without hesitation, he will specify—"The Cock-lane Ghost." The very name is a bye-word—a synonyme for detected imposture. Does a journalist wish to point a moral about the credulity of human nature—especially when unenlightened by science,—he calls up the "Cock-lane Ghost." Does Mr. Dickens want a smart title to an article against "Spirit-rapping," he christens it, "The Ghost of the Cock-lane Ghost," and chuckles over it as a happy idea; or again, to prove that spirits are "supernaturally deficient in originality," he takes the pains to point out how "even the Cock-lane Ghost rapped out its messages, as the spirits of this very year last past rapped out theirs." Well, as this "perturbed spirit" seems thus "doomed for a certain space to walk the

earth," in a very "questionable shape," we'll "speak to it." We don't exactly mean by summoning it at a *séance*, as we believe Mr. G. H. Lewes, the writer of the article in *Blackwood*, once did the ghost of Hamlet's father, but merely to summon up the facts, as presented in the popular narrative of it, by Henry Wilson, who appears to have been as little of a Spiritualist as Mr. Dickens or Mr. Lewes. The history may, perhaps, serve as a caution to us how we accept a popular verdict without inquiry. We slightly abridge the narrative, but adhere as closely as possible to the author's language; and have marked in *italics* some of the more salient points in the evidence, and such phenomena as appear most nearly related to the spiritual manifestations in our own day.

In 1756, Mr. Kempe, a gentleman of Norfolk, was married to a lady, who within a twelvemonth died in childbed. Her sister, who had lived at Mr. Kempe's, as a companion to his wife, continued to assist him in his business, and they contracted such an intimacy, that when he quitted it with the intention of settling in London, she insisted on following him—even on foot, if he would not procure her a more creditable conveyance. She accordingly followed him to town, and they lived together as man and wife, and mutually made their wills in each other's favour. After a time, they took lodgings in Cock-lane, Smithfield, at the house of Mr. Parsons, the officiating clerk of St. Sepulchre's. Soon after their removal here, Mr. Kempe went into the country, and his lady, who went by the name of *Fanny*, took Mr. Parson's daughter, a child of eleven years old, to sleep with her. Soon after, *Fanny*, one morning, complained to the family that they had both been greatly disturbed in the night by violent noises. Mr. Parsons was at a loss to account for this, but at length recollected that an industrious shoemaker lived in the neighbourhood, and concluded that he was the cause of the disturbance. The noises, however, were again heard, and on a Sunday night, when it was known that the shoemaker was *not* at work. The lady now approaching her confinement, and also, being taken with what was thought to be an eruptive fever, removed to more convenient lodgings in Bartlett-street, Clerkenwell. After her removal the noises ceased at Mr. Parsons' house. It was now found that instead of an eruptive fever, her disease was small-pox. The symptoms, which at first appeared favourable, soon gave indications of approaching dissolution. She expired on the second of February, 1760, and her body was interred at the church of St. John's, Clerkenwell.

From this event two years elapsed, when a report was spread that a great knocking and scratching had been heard in the night at the house of Mr. Parsons, to the great terror of all the family:

all methods to discover the cause of it being ineffectual. This noise was always heard under the bed in which lay two children, the eldest of whom had slept with Mrs. Kempe during her residence there. To find out whence it proceeded, Mr. Parsons had the wainscot taken down, but the knockings and scratchings still continued, and with greater violence. The children were removed into another room, but were followed by the same noises, which sometimes continued during the whole night. From these circumstances it was apprehended that the house was haunted.

The elder child declared that she had some time before seen the apparition of a woman, surrounded as it were, by a blaze of light; nor was she the only person who saw this apparition. A publican in the neighbourhood, bringing a pot of beer into the house, about eleven o'clock at night, was so terrified that he let the beer fall, upon seeing on the stairs, as he was looking up, the bright, shining figure of a woman, which cast such a light that he could see the dial on the charity-school through a window in that building. The figure passed by him and beckoned him to follow, but he was too terrified to obey its directions, and ran home as fast as he could, and was taken very ill. About an hour after this, Mr. Parsons himself, having occasion to go into another room, saw the same apparition.

The girl who had seen the apparition, being questioned as to what she thought it was like, declared that it was Mrs. Kempe, who about two years before had lodged in the house. Upon this, the circumstances attending Mrs. Kempe's death were called to mind, and other circumstances were brought to light tending still further to inculpate Mr. Kempe, and it began to be rumoured that there was ground for suspicion that the deceased lady had not died a natural death; and a narrative of her connection with Mr. Kempe was published, signed J. A. L. (supposed to be the initials of a relative of the deceased lady) with a supplement, signed "*R. Browne, Amen Corner,*" reflecting strongly upon his conduct.

The knockings continued with increased violence, and the child was sometimes thrown into violent fits and agitations: it began to be believed that the spirit of Mrs. Kempe had taken possession of the girl. Several gentlemen were requested to sit up all night in the child's room. On the 13th of January, between eleven and twelve o'clock at night, a respectable clergyman was sent for, who addressing himself to the supposed spirit, desired, that if any wrong had been done to the person who had lived in that house, he might be answered in the affirmative by one single knock; if the contrary, by two knocks. This was *immediately answered* by one knock. He then asked several

questions, which were *all very rationally answered*, and from which the following particulars were learned:—"That the spirit was a woman, her name Frances L——s, that she had lived in fornication with Mr. Kempe, whose first wife was her sister, and that he had poisoned her by putting arsenic in purl, and administering it to her when ill of small pox."

Many people suspecting that some deception was practised, it was resolved to remove the girl to another house, in order that if there was any imposture, it might be detected. This was accordingly done, and the child was suddenly taken away to a strange house, at the corner of Hosier Lane, Smithfield,—and not to that to which it had been said she was to be removed. The clergyman who had already visited her, not choosing to pronounce hastily on what seemed to him extraordinary, collected some friends, among whom were two or three divines, and about twenty other persons, to assist him in detecting any imposture that might be practised. They first *thoroughly examined* the bed, bedding, &c., and being satisfied that there was *no visible appearance of deceit*, the child was put into the bed, which was found to shake violently. They then proceeded to ask a variety of questions; the answers were given by raps as before (one knock for the affirmative, two for the negative, and expressing displeasure by scratching), and they confirmed the former statement, and added a few other particulars; some "test questions," such as the number of clergymen present were correctly answered, and by the same method it was stated that the spirit would depart at four o'clock in the morning; at which hour the sounds are said to have removed into a public-house called the Wheat Sheaf, a few doors off, where they were *heard in the bed-chamber of the landlord and landlady*, to the great affright and terror of them both.

The child was now conveyed to a house in Crown and Cushion Court, where two clergymen and several ladies and gentlemen met to further investigate the case.

About eleven o'clock the knocking began; when a gentleman in the room began speaking angrily to the girl, and hinting that he supposed it was some trick of hers—the child was uneasy and cried; on which the knocking was heard *louder*, and *much faster* than before; but *no answer could be obtained to any question while that gentleman staid in the room*.

After he was gone the noise ceased, and nothing was heard till a little after twelve, when the child was *seized with a trembling and shivering, in which manner she always appeared to be affected on the departure as well as at the approach of the spirit*. On this, one of the company asked when it would return again, and at what time. Answer was made in the usual manner by knocks, that it would be there again before seven in the morning. A

noise like the fluttering of wings was then heard, after which all was quiet till between six and seven on the following morning, when the knocking began again.

A little before seven, two clergymen came, when the fluttering noise was repeated; which was considered as a sign that the spirit was pleased. Several questions were then put, particularly one by a female, an acquaintance of the deceased, who came out of mere curiosity, and who had been to see Mrs. Kempe some time before she died. The question was, how many days before the death of the latter this gentlewoman had been to see her. The answer given was three knocks, signifying three days, which was *exactly right*. Another question was, whether some of the company then present had not a relation who had been buried in the same vault where Mrs. Kempe lay. The reply was made by one knock in the affirmative. They then asked severally if it was their relation: all excepting the two last were answered no; but to the last, the reply was *one* knock, which was *right*. These two circumstances produced considerable surprise in the company. The clergyman then asked several questions, the most material of which, with the responses, were as follows:—

You have often signified that Mr. K—— poisoned you; if this is really the truth, answer by nine knocks. Answer was made by *nine very loud and distinct knocks*.

Would it give you any satisfaction to have your body taken up?—Yes.

Would the taking up and opening of your body lead to any material discovery?—Yes.

On the following night the child was again removed, as secretly as possible, and conveyed to the house of the matron of St. Bartholomew's Hospital.

About twenty persons sat up in the room; but it was not till near six in the morning that the first alarm was given, which coming *spontaneously*, as well as suddenly, a good deal struck the imagination of those present. (The scratching was compared to that of a cat on a cane chair) Again, altercation ensued, which was carried on with some warmth—some believing and some disbelieving the reality of the spirit. *When the dispute on this subject commenced, the spirit took its leave, and no more knocking or scratching was heard.*

On Sunday night the girl lay at a house in Cock Lane; a person of distinction, two clergymen, and several other persons were present. Between ten and eleven the knocking began, and *answers were again made by these knockings to various questions. At eleven o'clock, eleven distinct knocks were heard, and at twelve o'clock, twelve*; and on the spirit being asked when it would return, *seven* knocks were given. Accordingly, when St. Se-

pulchre's struck *seven*, on Monday morning, the invisible agent knocked the *same number of times*. Questions were again asked, and *every person was put out of the room who could be supposed to have the least connexion with the girl; her hands were laid over the bedclothes, the bed carefully looked under, &c., but no discovery was made.*

The girl was now (January 31) removed to the house of the Rev. Mr. Aldrich, Rector of St. John's, Clerkenwell, where, *after being undressed and examined, she was put to bed with proper caution, by several ladies* (the bed, without any furniture, was set in the middle of a large room, and the chairs placed round it); many gentlemen eminent for their rank and character, at Mr. Aldrich's invitation, were present. While deliberating, they were summoned into the girl's chamber by the ladies who had been left with the girl, and who had heard knocks and scratches in the room. When the gentlemen entered, the girl declared that she felt the spirit like a mouse upon her back; but in their presence no further manifestations were obtained.

As the spirit had by an affirmative knock before promised that it would attend one of the gentlemen into the vault where Mrs. Kempe's body was deposited, and give a token of its presence there by a knock upon the coffin, the spirit was now advertised that the person to whom this promise was made (the Rev. Mr. Moore) was about to visit the vault, and that the performance of this promise was then claimed. Accordingly, Mr. Moore, the celebrated Dr. Johnson, and another gentleman went into the vault, but nothing ensued. Mr. Kempe with several others then went down, but no effect was perceived.* On their return they examined the girl, but could draw no confession of imposture from her; and between two and three o'clock in the morning she was permitted to go home to her father. These gentlemen reported it as their opinion "That the child has some art of making or counterfeiting particular noises, and that there is no agency of any higher cause."

Further steps were made by other persons to find out where the fraud, if any, lay. The girl was removed from one place to another, and was said to be *constantly attended with the usual noises, though bound and muffled hand and foot, and that without any motion in her lips*, and when she appeared to be *asleep*—nay, they were often said to be *heard in rooms at a considerable distance from that where she lay.*

She was at last removed to the house of a gentleman, where her bed was tied up in the manner of a hammock, about a yard

* It appears that the girl was not taken into the vault; that "nothing ensued" is therefore, just what might be expected; as it is now known that the presence of a medium is a necessary condition of the manifestations.

d a half from the ground, and her hands and feet extended as de as they could be without injury, and fastened with fillets two nights successively, during which no noises were heard. The next day being pressed to confess, and *being told, that if the knocking and scratching were not heard any more, she, with her father and mother, would be sent to Newgate*; and half an hour being given her to consider, she desired she might be put to bed, to try if the noises would come. She lay in bed this night much longer than usual, but there were no noises. This was on a Saturday.

Being told on Sunday, that the ensuing night only would be allowed for a trial, she concealed a board, about four inches wide and six long, under her stays; this board had been used to the kettle upon. Having got into bed, she told the gentlemen they would bring Fanny at six the next morning.

The master of the house and one of his friends being, however, informed by the maid that the girl had taken a board to bed with her, impatiently waited for the appointed hour, when she began to knock and scratch upon the board, remarking at the same time, *what they themselves were convinced of, that, "these noises were not like those which used to be made."* She was then told that she had taken a board to bed, and on her denying it, was searched and caught in the lie.

The two gentlemen, who, with the maids, were the only persons present at this scene, sent to a third gentleman, to acquaint him that the whole affair was detected, and to desire his immediate attendance. He complied with their request, and brought another gentleman along with him. *They all concurred that the child had been frightened into this attempt by the threats which had been made the preceding night.* The master of the house and his friend both declared—"That the noises the girl had made that morning, had not the least likeness to the former."

At this stage of the proceedings, Mr. Kempe brought an action against Mr. and Mrs. Parsons, the Rev. Mr. Moore, Mr. James, a tradesman, and one Mary Frazer. They were contested by a special jury, of a conspiracy against the life and character of Mr. Kempe. The trial lasted twelve hours, but judgment was respited, as Lord Mansfield wished to take the opinions of the other judges on this extraordinary case. The passing sentence was deferred for seven or eight months, in hopes that the parties might make up the affair. Accordingly, the Rev. Mr. Moore and Mr. James were discharged on paying the prosecutor £300 and his costs, which amounted to nearly as much more. The printer and publisher of the narrative also made their peace with him; but Mr. Parsons was ordered to be set in the pillory three times in one month, and then to be imprisoned

two years; his wife to be imprisoned one year, and Mary Frazer six months, in Bridewell, and to be kept to hard labour.

These proceedings drove poor Parsons out of his mind, and when exposed in the pillory, the people so far from using him ill made a handsome collection for him. The death of the Rev. Mr. Moore soon after, was popularly attributed to grief and vexation arising out of this case.

The reader can now judge for himself whether the popular notion that this case was throughout an imposture, that "the whole affair was detected" is correct, or otherwise. Was the apparition, seen at different times by three different persons, shown to be an imposture? Were the noises that constantly attended the girl, in all the sudden and secret removals of her to strange places amid strange company—and even when "muffled and bound hand and foot, and without any motion in her lips;" and when asleep; heard too "in rooms at a considerable distance from that where she lay;" and at "the Wheat Sheaf a few doors off in the bed chamber of the landlord and landlady to the great affright and terror of them both:"—was this shown to be all an imposture? Did the reverend and learned gentlemen and the ladies who "thoroughly examined" the matter detect the trick, or were they all bamboozled by a child 13 years of age, and who thus brought only persecution on herself and fines and imprisonment, the pillory, and insanity on her parents, and those who took any active interest in her behalf? True, the gentlemen who went into the vault, and who (in the absence of a medium) did not hear the promised "knock on the coffin," though they had already had more knocks than they could account for, or be quite comfortable under, "reported it as their opinion 'that the girl has some art of making or counterfeiting noises, and that there is no agency of any higher cause;'" but this was "*their opinion*" only, and not a solitary fact had they to offer in support of it.

If the girl possessed the "art of making or counterfeiting particular noises," how was it that she did not exercise this "art" when most anxious to do so, and when threatened to be sent with her father and mother to Newgate if it was not exercised? When thus threatened and worried, she, poor thing, finding that the sounds did not come as before, had no other "art" than a recourse to the clumsy and childish expedient of taking a kettle-board to bed, and scratching on it; in which, of course, she was at once detected; her very detectors admitting that she had been frightened into this attempt, "and that the noises on this occasion" had not the least likeness to the former." It was, however, found necessary either to make the case out one of "imposture," or to "admit the agency of a higher cause" in it; and as they were

willing to accept the latter alternative, they were driven
 or without evidence, to adopt the former.*

Mr. Kempe's guilt or innocence is not now the question—
 which is simply, whether or no the press is justified in systemati-
 cally branding this case as one of "detected imposture"?
 I believe that there is a good deal of imposture in it as it is
 rarely represented, but that this imposture rests with those
 who ignorantly or wilfully ignore, or misrepresent the facts, and
 lead those whom it is their province to instruct.

The question of Spiritualism cannot now be affected by either
 truth or falsehood of any alleged instance of spiritual agency,
 such instances are now numbered by the hundred and the
 hundred, and have during the last dozen years, been on all sides
 subjected to the closest scrutiny; but when the press screams out
 "imposture."—"The whole affair is detected;" it may be well
 remember that that cry has been raised before, again and
 again; and when we find that their own pet instance—the one
 which these writers confidently rely—and with which they
 frequently twit the believers, turns out, upon examination,
 to be no imposture, and that little else has been detected than
 their own attempt to represent it as one, it may suggest a whole-
 some suspicion that however useful the press may be, its statements
 are not to be implicitly trusted; and that the "smart men"
 who manufacture our intellectual pastry, sometimes yield to the
 temptation to "cook" unpopular facts so as to adapt them to
 public taste.

T. S.

The writer of an article on "Modern Miracles," in the *New Quarterly*
 Review, No. 6, and who characterises Spiritualism as "a blasphemous absurdity,"
 in his account of the Cock Lane Ghost, tells us that "grave persons of high
 rank, and not thought of as candidates for Bedlam, came away from Cock
 Lane shaking their heads thoughtfully;"—that "James Penn, Stephen Aldrich,
 and Douglas, and Doctor Johnson held a solemn investigation" into the
 matter and that "the great moralist" drew up their report (embodied in our text).
 The reviewer tells us that "the wainscots (of the room where the noises were)
 were pulled down, and the floor pulled up, but they saw no ghost and discovered
 nothing;" and he remarks, in conclusion, "Thus the Cock Lane Ghost came off
 covered at last." We have seen it stated that Oliver Goldsmith, who, like
 his friend Dr. Johnson, believed in ghosts, wrote an account of this remarkable
 case. Do any of our friends know anything of this narrative?

A recent writer says, "Every act of a man's life is written in a book—kept
 in his own breast for future reference and reckoning." Not only so, but in
 the future Life that book will be open to all to read. "That which was hidden
 shall be made known, and that which was done in secret shall be proclaimed
 from the house-tops."

SPIRITUALISM AND CHURCH PARTIES.

EARNEST seekers after truth are not so likely to be betrayed into error through mistaking semblances for realities, as through the exaggeration of some one verity to the neglect or disparagement of others. The young, impulsive, and ill-educated, are at all times liable to this misfortune. They are either devoid of power or opportunity to recognise the due proportion of the several parts in the great harmony of truth. The world at large is obnoxious to a similar calamity, when either some new truth looms in the horizon, or when circumstances press home some old one to the minds of men with more intense conviction. History abounds with instances of the difficulty in such cases of assigning to the newly discovered luminary its right place and orbit in the universe of truth. Many are for making a sun of it, when it may be only a satellite, some may declare it a comet portending anarchy and revolution, while others regard it merely as a nondescript ærolite of import to none, and merely a disturbing element in the speculations of the real philosopher. The large mass of facts, physical, psychical, and spiritual, now attracting so considerable a share of public attention, and going by the name of Spiritualism, appear calculated to cause no little perplexity of the kind which we have pointed out. No one can as yet satisfactorily explain their relation to other acknowledged truths, scientific, moral, or divine. Attempts to do so, however, can and should be made. If successful, they may prevent the unhinging of some minds and the perversion of others.

In a former paper we noticed the bearing of spiritualistic phenomena on some of the most prominent phases assumed by scepticism at the present day. We would now throw out a few thoughts on the relation of Spiritualism to the church, endeavouring to predict what sections of the same will probably reject its teaching, and what, on the contrary, may be expected to receive it gladly. No great prophetic intuition is needed to foresee that the members of both the extreme parties, high and low, in the Church of England will as a rule regard this new movement with distrust or aversion. Little as these parties sympathise in other respects, they are alike in abjuring all development in things spiritual and religious, except in so far as that development confines itself within certain narrow limits of their own fixing. And unfortunately these limits are by no means drawn according to reason, or even recognised standards of faith and practice. They are rather a sort of logical fence marking out the boundaries of theological systems. "The Bible and the Bible only," is the watchword of the Evangelical party, and if they would only stand

fairly by this rule of faith, we should not fear that Spiritualism would obtain an equitable hearing from them ; but then the Word of God must be twisted into shape to meet their " views." Luther abolished Hades through aversion to Purgatory ; although an intermediate state is as plainly revealed in Scripture as any other fact concerning the invisible world, the Evangelicals have followed in his steps—and, moreover, fearful of countenancing angel-worship, they almost ignore the ministration of angels altogether. Again, lest a theory of theirs on the subject of inspiration should be interfered with, they do their best to confine the inspiration of God's " free spirit " to the doctrines of the New Testament. These alone are ample grounds for anticipating opposition from low churchmen to all manifestations of Spiritualism, except, perhaps, those witnessed at revivals. Similar, but not identical objections to the entire subject will be adduced by members of the opposite party. It will present itself to them as a disturbing element in church-order, of which nothing may be read in the earlier fathers.

But happily Christians are to be met with elsewhere than among the partisans of either High or Low Church systems. We believe that the noblest souls in England have cast away their cords from them, and that such as a rule, fail in their fidelity to party in proportion as they grow in Christian faith and love. This mixed multitude is more difficult to describe, for it has no uniform or watchword, unless this latter be charity. Yet, is it not wholly without characteristics. Having faith in God, as the infinite truth ; and in the Bible, as the revelation of that truth to men, as far as they are able to bear it ; they are not disposed to cramp the teaching of Scripture within any set of logical dogmas, and they venture to hope that the mind and will of God is far higher and deeper, and wider than any human conception of it. What is the natural outcome of such convictions as these ? First, a longing for some more satisfactory interpretation of Holy Scripture than that commonly deemed final and authoritative. Secondly, a disposition to doubt the soundness of any theology which does not keep pace with the providential education of men in other departments of truth, historical, ethical, and philosophical. We must call those who exhibit such dispositions Mystics, for want of any better title. It is a name which we fear has an ill odour about it, but which is perhaps more intelligible and comprehensive than any other we might fix upon. Robert Alfred Vaughan, who in his *Hours with the Mystics*, has done more than any other writer to help us to understand the mystical character, describes it as ever protesting against formalism, as esteeming heart-work in religion above national orthodoxy, and as more intensely realising the nearness of the unseen world than

colder religious temperaments. He warns us also against the dangers which beset the mystically disposed. Of these we will speak presently.

Now, we ask, is it not probable that the truths contained in Spiritualism will receive candid investigation, and then a hearty welcome from this so-called mystical class of minds? Does it not appeal to all their characteristic tendencies, their impatience of worn-out formularies, their longing for wider revelation, their belief in still existing inspiration, and their desire for direct knowledge. And we are fain to hope that many of the most promising sons of the Church of England have much sympathy with this mystical body. Amongst other cheering proofs of this may be reckoned the number and character of the signatures attached to the testimonial to the lately elected incumbent of Oxford Chapel, Marylebone. We notice the names of two Bishops, five Deans, endless Professors at the universities, and the majority of the Headmasters in our public schools. The Rev. F. D. Maurice, on whom this gratifying token of esteem is bestowed, is not *only* one of the profoundest ministers of the age, but also a mystic of the soundest mould. If any entertain doubts whether he may be rightly placed in this class, we would urge them to consider the many points of similarity between his teaching and that of Emanuel Swedenborg, whom Emerson so judiciously selected as his representative mystic. Swedenborg, indeed, possessed an advantage not enjoyed by Mr. Maurice in the singular gift, which laid open to his view numerous arcana of the unseen world; but the latter, on the other hand, is privileged to live in an era of greater light and faith, and, to our thinking at least, is endowed naturally with a more fervent, generous, and catholic spirit. However this may be, we imagine that we may assert without rashness that no living divine appears likely to have more influence on the theology of England during the next generation than the present incumbent of Oxford Chapel.

And who are those who most admire and sympathise with Mr. Maurice's tone of thought and feeling? And what are those perplexities out of which this great Doctor Dubitantum would lead them? The far-famed Theological Essays (a sort of *resumé* of the doctrines inculcated at Lincoln's Inn Chapel) were dedicated to Alfred Tennyson. *In Memoriam* furnished a motto to that volume, and in the *In Memoriam* we find, set to a series of exquisite minor strains, the most painful doubts and strongest yearnings of our time, to attempt to assuage and satisfy which, these theological essays were written. We will not stay now to show at length how intimate is the connection between these doubts and yearnings, and the facts with which we have to do in Spiritualism. Suffice it to say, that the countless speculations

touched upon in that wonderful poem, all revolve about a central thought or doubt ;—namely, the state of the departed, and the relation in which they stand to those on earth. Let this doubt be once removed and swept away for ever, and *In Memoriam* alone contains evidence of the unspeakable misery which would pass away ; and with it, the blessedness of restful assurance which would be its substitute. We wish that some more skilful hand than our own would undertake to analyse that tearful, measured moan over the closed grave, and so answer for ever the ignorant opposition to Spiritualism, offered by those who maintain that we in the 19th century stand in no need of confirmation in our belief of man's immortality.

We have seen that many members of the Church of England are unprepared to receive the truths, which a fair investigation of the spiritualistic movement might conduce to teach them. It may be well, by way of warning to such, to notice two dangers which beset the mystical temperament. This temper has its negative and positive sides, and is prone to run into extremes on either. Negatively, it rebels against formalism, positively, it longs for direct knowledge of unseen things. Mystics have often been tempted in exaggerating the inward light to reject the outward altogether ; in other words, to deny the worth or necessity of any outward revelation. In America, as among themselves, it is to be feared, that many examples might be found among Spiritualists of the working of this tendency. The truths upheld by them are not indeed wholly derived from within ; but yet, when the Bible has been rejected as worn-out old-world history, the Spiritualist finds himself afloat upon a sea of speculation, and bound to steer, if steer he may, almost wholly by the flickering light of reason. Spiritualism brings to men little truth with which they were not before acquainted ; its proper work is to confirm and demonstrate existing revelation. Those who reject this last, and show by their conduct that they esteem their former faith disproved, would have us imagine that the light which has lately dawned upon us is to extinguish that far greater light of a similar, though superior kind, by which Providence for some six thousand years has guided, governed, and educated our race. The conceit of self-derived knowledge, and exaggerated dependence on the inward light, is really the very evil which the study of spiritualistic phenomena is calculated to avert ; and those mystics who would otherwise make shipwreck of their faith on the rocks of rationalism, or lose themselves among the surging mists of Emersonian transcendentalism, may find herein safe anchorage.

The danger on the positive side lies in the temptation to impatience and irreverence. Mr. Vaughan maintains that mysticism has ever shown a disposition to degenerate into theurgy and



magic. Here we have another verification of the old saying that "extremes meet." The abjurer of all forms becomes the most rank formalist. As Quakers contemning creeds and sacraments as bonds of union, are fain to fall back upon "thy and thou," poke-bonnets and broad-brimmed hats, so the mystic, despising the ordinary means of obtaining a knowledge of Divine truth as material and unworthy, has too often had recourse to the most degrading arts of the sorcerer; or else has suffered the abused flesh to take out its revenge by afflicting the spirit with every species of delusive phantoms. In this way, delusion has begot irreverence and profanity, a sequence common enough in past time, and unless strongly checked destined to occur again. Let Spiritualists be on their guard against an undue confidence in impressions made upon the senses apart from moral convictions. Above all, may we keep clear of profane trifling. To see the means of intercourse with another world treated with the utmost levity as an idle pastime, must cause intense disgust to any but the essentially vulgar and most ill-regulated mind. More becoming would be the conduct prompted by the spirit which breathes, in the words of Tennyson,

" How pure at heart and sound in head,
 With what divine affections bold,
 Should be the man whose thought would hold
 An hour's communion with the dead.
 They haunt the silence of the breast,
 Imaginations calm and fair,
 The memory like a cloudless air,
 The conscience as a sea at rest.
 But when the heart is full of din,
 And doubt beside the portal waits,
 They can but listen at the gates,
 And hear the household jar within."

S. E. B.

We have received a copy of the *North of England News and Advertiser*, published at Newcastle-on-Tyne, from which it appears that a controversy has recently been going on in that paper on what the editor calls "Insanity in its new phase of Spiritualism." Mr. T. P. Barkas, whom the editor characterises as "our scientific townsman," in a letter to the editor, "deliberately, in the face of sneering, contempt, and risk of reputation," avows himself "a believer in the facts and phenomena of Spiritualism," and promises "A sketch of the history of Spiritualism in America and in England, the testimonies of some of the principal investigators in both countries, and my personal testimony and experience in the examination of these remarkable phenomena." Our friends throughout the country may take a hint from the example of Mr. Barkas, and bring their influence to bear, where they can, upon their local press.

BAXTER ON APPARITIONS, &c.

To one who has become convinced by the evidence of his senses of the genuineness of the spiritual phenomena, it is very interesting to trace the confirmatory proofs which abound, in the literature of the past, of the occurrence of similar marvels. It is curious to note also how much stress, *in proof of the immortality of the soul*, was laid by our forefathers upon phenomena which our modern *savans*, in their shortsightedness, reject as inconsistent with the laws of nature.

Among the Puritan divines of England there are few whose testimony is entitled to a higher respect than that of Richard Baxter, who died in 1691. In his *Saint's Everlasting Rest*, part 2, chap. vii., he remarks on the subject of *Apparitions*:—

“For my own part, though I am as suspicious as most in such reports, and do believe that most of them are conceits or delusions, yet having been very diligently inquisitive in all such cases, I have received undoubted testimony of the truth of such apparitions; some from the mouths of men of undoubted honesty and godliness, and some from the reports of multitudes of persons who heard or saw. Were it fit here to name the persons, I could send you to them yet living, by whom you would be as fully satisfied as I: houses that have been so frequently haunted with such terrors, that the inhabitants successively have been witnesses of it.

“Learned godly Zanchius, in his tom. 3, lib. iv., cap. 10, *De Potentia Dæmonum*, saith, ‘He wonders that any should deny that there are such spirits, as from the effects are called hags, or fairies—that is, such as exercise familiarity with men, and do, without hurting men’s bodies, come to them, and trouble them, and, as it were, play with them. I could (saith he) bring many examples of persons yet alive, that have experience of these in themselves; but it is not necessary to name them, nor indeed convenient. But hence it appears that there are such spirits in the air; and that when God permits them, they exercise their power on our bodies, either to sport or to hurt.’—So far Zanchy. And he makes this use of it: ‘Of this (saith he), besides the certainty of God’s word, we have also men’s daily experience. These devils, therefore, do serve to confirm our faith of God, of the good angels, of the kingdom of heaven, of the blessed souls, and of many things more which the Scripture delivereth. *Many deny that the soul of man remaineth and liveth after death*, because they see nothing go from him but his breath; and they come to that impiety that they laugh at all that is said of another life. But we see not the devils; and yet it is clearer than the sun that this air is full of devils; because besides God’s word, experience itself

doth teach it.' Thus Zanchy pleads undeniable experience."—
Lib. iv., c. 20, p. 312.

"The writings of Gregory, Ambrose, Austin, Chrysostom, Nicephorus, &c., make frequent mention of apparitions, and relate the several stories at large. You may read in *Lavater de Spectris* several other relations of apparitions, out of Alexander at Alexandro, Baptister Fulgasius, and others. Ludovicus Vives (lib. 1), *De Veritate Fidei*, saith: 'That among the savages in America, nothing is more common than to hear and see spirits in such shapes both day and night.' The like do other writers testify of those Indians: so saith Olaus Magnus of the Islanders. Cardanus de Subtilit. hath many such stories. So Joh. Manlius, in *Loc. Common. Collectan.* (cap. 4) *de Malis Spiritibus et de Satisfactione*. Yea, godly, sober Melancthon affirms that he had seen some such sights or apparitions himself; and many credible persons of his acquaintance have told him, that they have not only seen them, but had much talk with spirits.

"Lavater also himself, who hath written a book wholly of apparitions, a learned, godly, protestant divine, tells us, *that* it was then an undeniable thing, confirmed by the testimonies of many honest credible persons, both men and women, some alive, and some dead, that sometimes by night, and sometimes by day, have both seen and heard such things; some that going to bed had the clothes plucked off them; others had somewhat lying down in the bed with them; others heard it walking in the chamber by them, spitting, groaning; saying, they were the souls of such or such persons lately departed; that they were in grievous torments, and if so many masses were but said for them, or so many pilgrimages undertaken to the shrine of some saint, they should be delivered. These things, with many such more, saith Lavater, were then frequently and undoubtedly done, and *that* where the doors were fast locked, and the room searched, that there could be no deceit."

Of some of the phenomena of catalepsy and trance, admitted by Abercrombie and other physiologists, Baxter remarks: "Who can give any natural cause of men's speaking Hebrew or Greek, which they never learned or spake before; of their versifying; their telling persons that are present their secrets; discovering what is done at a distance, which they neither see nor hear? Fernelius mentioneth two that he saw; whereof one was so tormented with convulsive pain, sometimes in one arm, sometimes in the other, sometimes in one finger, &c., that four men could scarcely hold him, his head being still quiet and well. The physicians judged it a convulsion, from some malignant humour in the *spina dorsa*; till, having used all means in vain, at last the devil derided them, that they had almost destroyed the man

by their medicines. The man spoke Greek and Latin, which he never learned; he told the physicians a great many of their secrets," &c.

Those modern theologians who affect to spurn the confirmatory evidence which these despised phenomena of Spiritualism give of the immortality of the soul, would do well to look a little into the writings of the fathers of the Christian Church, and of eminent Christian divines, down to the end of the seventeenth century. They will then see how largely Christianity itself has been indebted to analogous phenomena for its hold upon the belief of such men as Melancthon and Luther, Baxter and Wesley. Well may John Wesley exclaim, in relation to the course of modern scepticism in regard to these phenomena,—“With my latest breath will I bear my testimony against giving up to infidels one great proof of the invisible world.”

If a more enlightened pneumatology, instead of ascribing all evidences of spirit agency, which do not happen to comport with men's notions of spiritual dignity, to hags and fairies and devils, shall make it evident to our understandings that these evidences do but the more surely betoken that spirits may carry with them their human sympathies and foibles into the next stage of being, we shall not find the fact at war with a rational view of the laws of our complex nature. In my recent sittings with an excellent medium for physical phenomena of a very varied description, it has been cheering to me to receive the assurance, by deeds as well as words, that the element of *mirthfulness* will preserve its integrity, and that there is no banishment of *fun* from the society of the immortals. And why should there be? Has not a beneficent Creator planted it deep in the nature of all animate things? In the clumsy elephant as in the minutest insect, *playfulness* seems to be a divinely bestowed instinct as irrepressible as the appetite for food. Let us not believe that in the spirit-world it is the heritage only of devils.

Boston, America, January, 1861.

S.

IMPORTANT TESTIMONY TO THE FACTS.

We have been favoured with the following statement, made by James Hutchinson, Esq., who, as many of our readers no doubt know, is a gentleman of the highest standing in the commercial world, and for many years the respected Chairman of the London Stock Exchange. Mr. Hutchinson says:—

I have for some time past felt an interest in the subject of Spiritual Manifestations. Like most persons I had great difficulty in realising the statements

made to me of the wonders which were daily witnessed by others, but the evidence of friends satisfied me that there must be something worthy of serious investigation, and I therefore determined to take every opportunity of looking into it for myself. I have now done so, and I feel it a duty to openly bear my testimony to the *facts*, leaving others to *theorise* on the causes and tendency of these remarkable phenomena.

Recently introduced by a friend to Mr. D. D. Home, I found him a most kind and affable person, whose simplicity and candour at once disarms suspicion. A *séance* was arranged for the 23rd instant, and together with Mr. and Mrs. Coleman, Mr. G. S. Clarke, Mr. T. Clarke, Mr. Gilbert Davidson, and another lady and gentleman unknown to me; we formed a party of nine. Shortly after sitting down, we all felt a tremulous motion in our chairs, and in the table, which was a very heavy circular drawing-room table. This movement of the table increased in power, and at the suggestion of Mr. Coleman, it imitated the exact action and sound of a stroke of a powerful marine engine acting on and vibrating the timbers of a weak-framed vessel.

The rapping sounds on the table and floor were constant; the heavy table was raised up repeatedly—and these manifestations were continued whilst my friend, Mr. Clarke, and another were seated, at the request of Mr. Home, ~~under~~ the table.

Two hand-bells, one weighing at least a pound and a half, were passed from one to another of the party by the unseen agencies. All of us in turn felt the touch and pressure of a soft and fleshy lifelike hand. I saw the full formed hand as it rested on my knee. The accordion, whilst held by Mr. Home in one hand, discoursed most eloquent music, and then to our great astonishment it was ~~taken~~ from him, and whilst both his hands and all of the party were visibly imposed on the surface of the table—the accordion, suspended from the centre of the ~~table~~, gave out an exquisite air, no human hand touching it!

These and many other incidents of a seriously impressive but private character, of which I do not hesitate to speak among my friends, occupied about four hours of what I must admit to be one of the most interesting evenings I have ever spent. I place the facts as we witnessed them at your disposal for publicity, if you please, merely adding, that contrary to the assertions so constantly made that the manifestations are always in the dark, the whole of the phenomena of which I have spoken were manifested in a room lighted with gas, and a bright fire burning.

Yours, &c.,

January 26th, 1861.

JAS. HUTCHINSON.

Correspondence.

ODYLE *versus* OD.

To the Editor of the "Spiritual Magazine."

Dear Sir,—I am sorry to differ from our excellent friend, Dr. Ashburner, for whom I have the highest regard, both on account of his talents and science, and of his noble maintenance of new and great truths in opposition to professional ideas, but he compels me, by his letter on Odyle in the last number of the *Spiritual Magazine*, to make some reply. He says that I have mistaken the meaning of Reichenbach in the word OD; and that the learned and excellent Dr. William Gregory in his translation of Reichenbach, has exhibited a certain "inexactness of mind,"

and has added, by the use of the term ODYLE, meanings to the word, additional to those of Reichenbach.

Now what I said in my article on Reichenbach was, that Od is no word at all. I am quite aware that it was the word originally used by Reichenbach; but Reichenbach, so far as I can find, has nowhere given any light on the derivation of the word. It is not German—Reichenbach's mother-tongue: it is not Greek, so far as I can discover. Reichenbach, at the place referred to by Dr. Ashburner, speaks of having adopted the word, but says that he will, or may, take some other opportunity of speaking of the *etymology* of the word. Such opportunity, so far as I can find, has been like that promised by Festus to St. Paul; it has never come. I have gone through the work again and again, to find it, in vain.

Before, then, we can know that Dr. Gregory has added to the meaning of Od, by converting it to ODYLE, we must know that it has any derivative meaning at all. Reichenbach throws no light upon this point: Dr. Ashburner throws as little.

Now, there is a derivation of ODYLE in the word ὀδῶδες or ὀδῶδης, a torch or brand, bearing a direct reference to the flickering light from the magnet. It is true that this derivation includes the definite article as well as the substantive; but Od, so far as I know, or Reichenbach, or Dr. Ashburner show us, includes nothing. Therefore, if Odyle be derived from ὀδῶδης, Dr. Gregory has the better of it. Now, I happen to have a communication from the late Dr. Gregory on the subject in these terms:—"I do not know the derivation of the word, but this I know, that the word I have used I had from Reichenbach."

We know that Dr. Gregory translated the work by particular arrangement with Baron Von Reichenbach; and if I am rightly informed, they had some discussion on the word Od, which led to the adoption of the term Odyle in the English translation, as a word not "concocted," but legitimately derived from a Greek root. However, let Dr. Ashburner give us the *derivative* meaning of Od. When I have got that I have something more to say.

Yours faithfully,

WILLIAM HOWITT.

[It seems to us that the question is not so much as to the derivation of the main word *Od*, as to the correctness of the termination *yle*, which has now a determinate meaning in chemistry, and which if it be applied to the word *Od*, gives to the force a chemical and material origin, instead of a spiritual source. This we apprehend to be Dr. Ashburner's meaning.—ED.]

DR. M. V. BLY.

WE are bound in all fairness, to let this person speak for himself, and though, perhaps, had he been wise, he would have said nothing at all in silence to anything he says in the following letter.

To the Editor of the "Spiritual Magazine"

SIR,—I purchased a copy of your Magazine for January, and was amused by perusing those articles wherein you *kindly* mention me. The name, in full, is correct, and that, I am sorry to say, is the information given in the article.

As you are the public exponent of a philosophy whose principle is *charity*, the exercise of "brotherly love" towards your fellow-men, for *truth* and *truth only*, I trust you will pardon me for inviting you to publish the contents of this note, as it may aid you in your untiring and that invaluable article.

You intimate that I practised as a medium in the States, obliged to own up, &c." and that for a twelvemonth since I States. When your journal reaches the States, the Spirituists at once see the falsity of such a statement.

For three years past I have lectured in the States, and have exposed the tricks of spiritual jugglers, giving experiments to prove that I *have never made a rap, revealed the contents of a ballot, or at any way, except to expose the deception practised by the aid of spirits.* You probably refer to the exposure of I. O. Orleans last winter. If you do not, will you please mention when I acted as a "spiritual" medium.

Since I arrived in London, from the very first I have derided in my experiments, although in doing so I was thought impious as such a denial they thought would detract from the interest. This I can prove by reliable witnesses, and challenge any man to deny it.

At my first *séance* with your correspondent at the Gre stated to the party at the close of the sitting, that I did r spirits which had astonished them—for they *were* astonished judge from their appearance and conversation. After the f heard that I had been an exposé of Spiritualism in Americ doubt. They engaged me again after knowing this, for the discovering the *modus operandi*. I was well satisfied of th the engagement, and then according to your correspondent' the detection made in the two evenings was *one pellet* discove that was by another party *called in* to watch my movement owning that I made the raps was no *detection*, and the party the raps were produced. Your correspondent says *nothing* revealed on the *second* evening, when he said himself *there* one written by himself.

You are a stranger to me, and all you can know of Spiritualism, is probably gained from back numbers of *America*—the writings of correspondents, who are mediums, or the whose trade was injured by my lectures in their various localities of the believers in the spiritual phenomena are honest, but sometimes misrepresent to make out their case.

I am a believer in the spiritual philosophy as presented from an experience of six years with five hundred mediums believe the physical phenomena to be caused by the mind consciously or unconsciously ; but if I ever witness a phenomenon the falsity of my position, I will gladly admit it everywhere.

Notwithstanding the evident want of charity in your notice, I mean to be just; for certainly a dishonest man would not be unpopular with the mass as Spiritualism.

Those who really believe that the "angels are hovering about us," will not blindly denounce a supposed erring brother, but take him kindly by the hand, and by the influence of that "*brotherly love*" which always fills the heart and soul of the true Spiritualist, lead him out of his error, and *up*, where the influence of a higher class of spirits will control him. This is the doctrine *preached by all* true Spiritualists, and *practised by*—how many?—Yours for truth,

M. V. BLY.

Our correspondent mistakes his position, and the charge we made against him. We did not say that he was ever a medium. We expressly said we did not know whether he was one or not. Our charge was, that he took money from the public for shewing what they expected were genuine spirit manifestations, and that it was not *till he was detected in the imposture*, that he reluctantly admitted the impeachment. A more improper mode of life he could hardly follow. At his first *séance* at the Great Western Hotel, he was detected by all except one person. At the second he was obliged to confess. So much for his conduct in this country; but as he refers to his native land for a character, we insert a short notice of him, which appears in the *Banner of Light* of the 5th January:—

The *London Times* of December 8th informs us, that "Dr. M. V. Bly," has turned up in that metropolis. He probably couldn't make his "juggleries" pay at Barnum's Museum, and so has slid across the big pond, to impose upon the credulous of the old world. He has impudence enough for anything.

He was advertised to assist Mr. Novra in his lecture, and we deeply regret that, from some trifling difference of opinion between them, the public has been deprived of the advantage of seeing them both on the same platform. Dr. Bly thinks we are hardly kind to him in adverting to his conduct. It may be, however, that it is kindness to get him out of such a line, and at all events it is kind to the public to put it on its guard against him.

We beg attention to the following letter of Mr. A. E. Newton, of Boston, who is one of the earliest as he is certainly one of the best, writers whom Spiritualism has brought into the field of journalism. We hope that he may often favour us with communications as valuable as the present.

To the Editor of the "Spiritual Magazine."

Boston, U. S., 31st, December, 1860,

SIR,—Through the kindness of some unknown hand, I have been in the receipt of your very able journal during the past year. Many times, as I have risen from the perusal of its pages, have I wished to take my pen, and express to you my heartfelt gratitude for the existence of such a publication, and at the same time to remit to you a *substantial* token of my esteem of your labours. But these pleasures have been denied me. My own service in the same cause, through a series of years (as editor of the *New England Spiritualist*, afterwards the *Spiritual Age*, now discontinued), has procured me not only an empty pocket, but an injured physical constitution, which has unfitted me (till recently) for mental exertion. Your magazine has done much to reconcile me to my involuntary retirement for a time from a most interesting and absorbing field of labour. For in the elevation of its literary and religious tone, and in the catho-

licity and spirituality of its philosophy, it has seemed to me a more worthy and satisfactory exponent of the great Spiritual Reformation than any other publication with which I am acquainted.

I congratulate you on the temperate yet gallant and successful manner in which you are conducting the "Battle of the Evidences." You are now in the midst of an earnest contest, the precise parallel of which has been fought out on this side of the Atlantic, within the past eight years—and that, too, triumphantly for the truth. It is amusing to see how closely the tactics of the opposition in this country are copied and repeated by the opponents of Spiritualism with you. They but gather up and discharge over again the shattered weapons which have been many a time proved utterly powerless against the advancing truth.

I do not say that everybody here has become an avowed convert to the truth of spirit intercourse. Far from it. Many determined sceptics still remain, especially among fossilized journalists and the "religious" and "educated" classes. Numbers of these have had the great misfortune to get their opinions stereotyped in early life, in some substance too unyielding to admit of either corrections or additions. But so prevalent have been the varied manifestations of spirit-power among all classes in our country, and so clearly futile have proved all the pretended "scientific explanations," that a sort of semi-belief has forced itself upon the general mind. Most persons of intelligence in all classes of society now readily admit that Spiritualism has "something in it;" and not a few who decline avowing themselves spiritualists, are nevertheless secretly convinced that that "something" is just what it claims to be—i.e., spirit interference.

Doubtless, changes in the popular mind are effected more slowly in your country than in this. But no one acquainted with the *realities* which lie at the basis of this movement can have the least doubt in regard to the ultimate result. "The truth is mighty, and will prevail."

Some of the surface phases of the spiritualistic movement in America have, no doubt, been a source of perplexity and regret to many of its earnest friends in Great Britain. I refer to certain irreligious or anti-Christian proclivities manifested by a class of its advocates, as also to the tendencies shown by individuals to break loose from all moral restraints, at the same time that they throw off the bond of *theological* error. That there was *some* truth in the representation of my well-meaning but excitable friend, Mr. Harris, in his famous London Sermon of January 15th, no well-informed person can deny. But from my point of observation, I am compelled to think that Mr. H. fell into a fault to which he is constitutionally liable—that of painting the truth in exaggerated colours. During the later years of his life in this country, he lived too much a recluse to be able to speak from personal knowledge of the great body of Spiritualists.

In forming an opinion of the general characteristics and tendencies of Spiritualists in this or any other community, one should look beneath the surface. Appearances are often deceptive. The seeming or self-constituted leaders of a movement do not always truly represent the rank and file of its adherents. It is proverbial that conceit and shallowness often make more noise in the world, and attract more attention for a time, than true worth. Undeniably, many of those who have made themselves prominent before the public in this country as advocates of Spiritualism,—who have put themselves forward as its loudest champions and exponents, and hence have given it in a great degree its popular reputation,—have been persons of very superficial religious culture and experience. They have understood neither the religious needs of their own natures, nor the essential truths of Christianity. Hence they have often treated the latter as an antiquated superstition, of no further use to the world. Mistaking the popular religious notions for Christianity itself, they have imagined Spiritualism to be an antagonistic system, which has "come to destroy" all its predecessors. A deeper insight into that, and into themselves, will show them, I am confident, that Spiritualism has "not come to destroy but to fulfil,"—to elucidate, confirm, and practically apply.

Many of these persons have been witnesses or subjects of extraordinary physical and psychical phenomena, and have had their minds aroused thereby to

a new and unwonted activity. Of course, they feel impelled to teach to the world what is to them so new and so important. If they could be induced to confine themselves to what they really *know*,—to the *phenomena* alone,—their teachings would all be valuable. But when were human beings (especially under the enthusiasm of a new idea) ever known to do that? They must speak what they *think*, as well as what they *know*, and hence these teachers must needs launch out into the wide fields of philosophy, theology, morals, &c. But it is an axiom that no one can teach or rightly apprehend spiritual or religious truths any farther than his own interior experience has qualified him. Each must speak, if he speaks honestly, from that stage of growth or inner life to which he has attained; and he honestly enough supposes that what is new and true to him must be so to all the world. This is equally true, I apprehend, of spirits out of the body as of those in it.

Hence it has been, that we have all the crudities and sophistries of the anti-Christian and rationalistic world since the days of Julian the apostate—to say nothing of more ancient times—all these have we had showered upon us as new revelations from the world of spirits!

Now all this is doubtless providential or necessary in the great work that has been begun. It has its use and its lesson. It shows that minds in similar stages of growth and internal experience will have similar views of religious truth, whether they live in the nineteenth century after or before Christ. And in so far as these anti-Christian and unspiritual teachings come from the spirit-world, they show that world to be peopled by beings as much at variance, and as much in the dark on questions of the soul's inner life and highest welfare, as are the people of this world. Hence we should never submit blindly to the teachings or authority of spirits. This is a most important lesson, which the world has need to learn.

But what I mainly wish to say is, that the disagreeable surface characteristics of the spiritual movement alluded to, by no means pertain to it as a whole. There are thousands of Spiritualists in this country who are not known as such—thousands who do not follow the lead, in religious opinions, of these superficial guides—thousands to whom Spiritualism has come as the quickener and intensifier of the divine life in the soul, as the illuminator and demonstrator of Christian truth. But this class, being less clamorous for the public ear, less inclined to public disputations, than the other—more anxious to *live* their new faith than to *talk* it—have thus far attracted less notice.

But if I do not mistake the signs of the times, the religious and practical phase of Spiritualism is ere long to be in the ascendant. The first stage of the movement—that of *wonderment*—has about spent its power. Marvels, of the external sort, are now rare. The second stage, already opening, will show “greater works than these,” though of a different class. The first decade has been prolific of outward “signs,” to arouse a materialistic and faithless generation; the second will exhibit miracles of *inward transformation*, of *spiritual regeneration*, to prepare a people of whom to construct a new social state—a new and living church.

Such, at least, is my faith; but I cannot give you now all the indications on which it is founded. Possibly those who are called to be pioneers in this next stage of the onward movement, will find themselves as unpopular and as much contemned among merely phenomenal Spiritualists, as the latter have been in the outside world. So be it. This is the law of progress, the order of ascent. But I will not trouble you with further observations at this time. I will close by giving you a little incident, pleasantly illustrative of spiritual truth.

When England's young Prince visited our city, a few month's since, he was called upon by a veteran survivor of the Battle of Bunker's Hill—a venerable man by the name of Ralph Farnham, who had reached the extraordinary age of 104 years. The interview was pleasantly described by the newspapers at the time, and has been rehearsed in your own country. The old man was then enjoying remarkably vigorous health—the result of a life of temperance, simplicity and piety. This continued up to a few days ago, when the venerable patriarch, ripe with years and labours, received the summons from the higher realm, “Come up hither!” Without struggle or pain, or scarce a day's illness,

the summons was obeyed. As the hour of his transition approached (I copy from a report in our public journals), he asked his daughter who was near him,—“*Are not these angels in the room?*” She replied, “Father, do you think there are?” “*Oh, yes,*” said he, “*the room is full of them, and they have come to assist me home.*” A few hours later, he closed his eyes on earth, and doubtless was escorted by shining ones through the portals of the better land!

Were mankind in general to live in harmony with physical and spiritual laws, no doubt a large proportion, if not all, would not only attain a ripe old age and a painless translation, but also enjoy an opening of the spirit-vision as they approach the confines of the higher realm, such as should banish doubt and fear, and make the passage but a triumphal entry to the regions of the blessed. To instruct and fit mankind for such lives and such departures, is one object of Spiritualism.

Again thanking you heartily for your valuable Magazine, and regretting my inability to make you a more valuable compensation, I subscribe myself

Your earnest well-wisher and co-worker,

A. E. NEWTON.

P.S.—I mail with this copies of two little tracts which I have recently put forth.

DOUBLE APPARITION.

To the Editor of the “Spiritual Magazine.”

SIR,—I was recently staying at the Victoria Hotel, Southport, kept by Mr. Salthouse, an old and respectable inhabitant of that town.

I met there a party of gentlemen from Manchester, and our after-dinner conversation turning to the subject of Spiritualism, I mentioned some of my personal experiences, in the recital of which they became very much interested, and declared that though they had not seen anything of the subject they were prepared to believe on fair testimony, and would certainly investigate it for themselves. On the following day, one of these gentlemen told me that the landlord, Mr. Salthouse, was a firm believer in apparitions, founded on an incident which occurred in his own family. I accordingly asked Mr. Salthouse to tell me the particulars, and he related the following story:—

“Some years ago, my eldest son Thomas shipped as a sailor on a voyage to India. After he had been absent a month or two, I was surprised one summer morning to see him standing by my bedside in his sailor’s dress. I extended my hand to greet him, and enquired the cause of his unexpected return. The figure remained for an instant mute and immovable, and vanished from my sight.

“Excited and perplexed by this unlooked-for incident, I rose and prepared to make my usual visit to my farm, which is two miles distance from Southport, reasoning myself into the belief that I must have been under a delusion. On reaching the farm my servant William Ball, who still resides there, asked me if Master Tom had returned home. I said, ‘No; why do you ask?’ ‘Well,’ he said, ‘I certainly saw him cross the farm-yard early this morning. I ran to open the gate and could not see where he had gone, but I am as sure as I live that I saw him in his sailor’s dress.’ This statement corroborating my own experience of the morning, I made sure that some disaster had befallen my son, and in due time this proved to be the case. He had died that very day and hour, of dysentery on board ship, before reaching Bombay.”

I hope you will think this story, so circumstantial and authentic, worth recording in the pages of your interesting journal. It is another proof of the wide-spread belief in spiritual visitations, and my own experience in the study of spiritualistic phenomena assures me that some well-attested fact of this nature is to be found in the history of almost every family. That these things are not more commonly spoken of arises from the natural timidity of most persons who fear to lay themselves open to the ridicule of the ignorant, and thus it is now, as it has ever been, that great truths have to struggle into existence against the foolish and popular prejudices of a sceptical multitude.

48, Pembridge Villas,

Bayswater.

January 14th, 1861.

I am, Sir, yours truly,

BENJ. COLEMAN.